

**Healing and Reconciliation in a Dysfunctional Relationship:
Towards Inter-religious Functional Relationships in
Northern Nigeria**

By

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Declaration

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Abstract

Christians and Muslims in Northern Nigeria experience dysfunctional relationship responsible for the recurrent inter-religious crises that creates a deep-rooted trauma with the adherents co-existing with anger, fear and suspicion. As a result of the volatile relationship, the two religious groups live with encapsulated mind-set that spurs the practices of exclusion, discrimination and marginalization. The study through healing and reconciliation from a pastoral care perspective addressed the dysfunctional relationship among Christians and Muslims in Northern Nigeria. As a theory seeking research, the study first conducted the empirical investigation for understanding the in-depth context of dysfunctional relationship before embarking on normative and pragmatic contributions. In view of this, the research was guided by the methodology of practical theological interpretation of Richard Osmer's four tasks. The *descriptive-empirical task* investigated the context of Christian/Muslim dysfunctional relationship from both theoretical and empirical studies where the findings reveal the prevalence of religious crises, exclusion and discriminations. To understand the reasons behind the occurrence of the dysfunctional relationship, the *interpretive task* explored the context of British colonial era and its influence on the religious groups. In addressing the *normative task*, healing and reconciliation were discussed through pastoral hermeneutical process for setting a norm in approaching dysfunctional relationship. Furthermore, the examples of Jesus Christ and Prophet Mohammed in their inter-religious encounters and the theological discussions on the 'charter of compassion', 'a common word between us and you', 'the Marrakesh declaration' and inter-religious dialogue were argued as practices for healing and reconciliation processes. As a *pragmatic task*, the hermeneutical process advocated for a critical engagement with the past inter-religious relationship to transform it in the present and the future. In response to the colonially motivated discriminations, decoloniality was stressed as means of breaking the hierarchical structures that promotes the superiority/inferiority complex. To facilitate the processes of healing and reconciliation, transformational relationship was argued through the theories of inter-pathy, entanglement and wasatia for moderating and protecting the inter-religious relationship. The use of local proverbs was also argued as ways of communicating messages of healing and reconciliation. As a hermeneutically motivated research which was not based on cause and effect, the study presented the findings, contributions, and recommendations for necessary implementation by the relevant authorities in Northern Nigeria.

Opsomming

Christene en Moslems in Noord-Nigerië ervaar disfunksionele verhoudings wat verantwoordelik is vir die herhalende inter-religieuse krisis wat diep-gewortelde trauma veroorsaak, met die betrokkenes wat saamleef in woede, vrees en agterdog. As gevolg van die plofbare verhouding leef die twee godsdienstige groepe met 'n afgeslote ingesteldheid wat die praktyke van uitsluiting, diskriminasie en marginalisering bevorder. Die studie wil die disfunksionele verhouding tussen Christene en Moslems in Noord-Nigerië aanspreek deur genesing en versoening vanuit 'n pastorale sorg-perspektief. Die navorsing van die teorie het eers gefokus op empiriese ondersoek om die in-diepte konteks van die disfunksionele verhouding te verstaan voordat normatiewe en pragmatiese aspekte aangedurf is. Die navorsing is gelei deur die metodologie van praktiese teologiese interpretasie volgens Richard Osmer se vier take. Die *beskrywende empiriese* taak het die konteks van 'n disfunksionele Christen/Moslem-verhouding ondersoek deur teoretiese en empiriese studies waarvan die bevindings die voorkoms van godsdienstige krisis, uitsluiting en diskriminasie onthul. Om die redes agter die voorkoms van die disfunksionele verhouding te begryp, het die *interpretatiewe* taak die konteks van die Britse koloniale era en die invloed daarvan op die godsdienstige groepe ondersoek. Met die *normatiewe* taak is genesing en versoening bespreek deur middel van 'n pastorale hermeneutiese proses om 'n norm te stel in die aanspreek van 'n disfunksionele verhouding. Verder is die voorbeelde van Jesus Christus en profeet Mohammed voorgehou in hul inter-religieuse ontmoetings en teologiese besprekings oor die “charter of compassion” (handves van deernis), “'n gemeenskaplike woord tussen ons en julle”, en die Marrakesh-verklaring is voorgehou as praktyke vir genesings- en versoeningsprosesse. As 'n *pragmatiese* taak het die hermeneutiese proses gepleit vir 'n kritiese ondersoek van die inter-religieuse verhouding van die verlede om dit te transformeer in die hede en die toekoms. In reaksie op koloniaal-gemotiveerde diskriminasie, is dekolonialiteit benadruk as 'n manier om die hiërargiese strukture te verbreek wat die meerderwaardigheid/minderwaardigheids-kompleks bevorder. Om die proses van genesing en versoening te vergemaklik, is geargumenteer vir transformasionele verhouding deur die teorieë van inter-patie, verstrengeling en *wasatia* om die inter-religieuse verhouding te bestuur en te beskerm. Die gebruik van plaaslike spreekwoorde is ook voorgestel as maniere om boodskappe van genesing en versoening oor te dra. As hermeneuties-gemotiveerde navorsing wat nie op oorsaak en gevolg gebaseer is nie, bied die studie die bevindings,

bydraes en aanbevelings vir die nodige implementering deur die betrokke owerhede in Noord-Nigerië aan.

Dedication

This dissertation is dedicated to my Mother (Mrs Pearl) who has gone to be with the Lord on the 9th of April 2019 at the time I was busy with this dissertation. “Mama, you have fought a good fight and have kept the faith in which my siblings and I grew in witness of it and are enjoying the fruits of your spiritual and physical disciplines. I am thankful to God for the blessings of your womb that has extended to the third generations before your demise. You are gone, yet alive as your memory and spiritual legacy will continue to motivate us in serving God and loving one another. I pray for my daughter (Ras-Pearl) who have been named after you to grow and imitate your patience and love for God as she witnesses to her generation. Keep resting in the bosom of our Lord Jesus Christ until we meet to part no more.”

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List of abbreviations and acronyms

ABU	Ahmadu Bello University
ACC	Association of Christian Counsellors
AIG	Assistant Inspector-General
APC	All Progressive Congress
ATR	African Traditional Religion
BH	Boko Haram
CAN	Christian Association of Nigeria
CAQDAS	Computer-Aided Qualitative Data Analysis Software
CE	Common Era
Cf.	Compare
CHAN	Christian Health Association of Nigeria
Cor.	Corinthians
CRK	Christian Religious Knowledge
CRS	Christian Religious Studies
CRUDAN	Christian Rural and Urban Development Association of Nigeria
CSW	Christian Solidarity Worldwide
DIN	Da'wah Institute of Nigeria
DR	Doctor
DPO	Divisional Police Officer
ECWA	Evangelical Church Winning All
e.g.	For example,
Eph.	Ephesians
<i>et al</i>	and others
etc.	et cetera
FCT	Federal Capital Territory
ff.	And the following
FRN	Federal Republic of Nigeria
Gal.	Galatians
GGSTC	Government Girls Science and Technical College
Hon.	Honourable
HRH	His Royal Highness

IDP	Internally Displaced Persons
i.e.	That is
IRBs	Institutional Review Boards
IRK	Islamic Religious Knowledge
IRS	Islamic Religious Studies
ISIL	Islamic State of Iraq and the Levant
ISIS	Islamic State in Iraq and Syria.
JNI	Jama'atu Nasril Islam
LGA	Local Government Area
Lk.	Luke
Matt.	Matthew
MTH	Master of Theology
NAHCON	National HAJJ Commission of Nigeria
NCGF	Nigeria Christian Graduate Fellowship
NCT	Noticing, Collecting and Thinking
NDA	Nigerian Defence Academy
NERDC	Nigerian Educational Research and Development Council
NIR	National Initiative for Reconciliation
NIREC	Nigeria Inter-Religious Council
NPC	National Population Commission
NPE	National Policy on Education
NSA	National Security Adviser
NSCIA	Nigeria Supreme Council for Islamic Affairs
NTA	Nigerian Television Authority
OECD	Organization for Economic Co-operation and Development
OIC	Organization of Islamic Conference
OT	Old Testament
POD	People Oriented Development
pp.	pages
PTA	Parents Teachers Association
RABIIT	Royal Aal al-Bayt Institute for Islamic Thought
REC	Research Ethics Committee

Rom	Romans
Rt. Hon.	Right Honourable
SSS	State Security Service
TED	Technology, Entertainment, and Design
TTC	Train the Trainers Course
UDHR	Universal Declaration of Human Rights
UDUS	Usman Danfodio University Sokoto
UK	United Kingdom
USIP	United States Institute of Peace
WCC	World Council of Churches

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Chapter 1

Introduction to the Field of the Study

1.1. Introduction and background to the study

Christians and Muslims in Nigeria constitute the main religious groups. Christians dominate the southern part with Igbo and Yoruba as major ethnic groups, while Muslims prevails in the north among the dominant Hausa/Fulani groups. Nigeria faces diverse challenges that include among others: security, accountability in government, unity, inter-religious relationship and tolerance. These challenges are responsible for the crises on Boko Haram terrorism, inter-religious conflicts, Fulani herdsmen attacks¹, banditry, kidnapping and regional agitations. In these contexts, religion plays a critical role. The case for national challenges in Nigeria agrees with Shadrack Best's assertion that "(r)eligion is becoming a divisive issue and constitutes a growing conflict flash point" (2001:63). Religion in Nigeria participates in generating, escalating, and resolving crisis. The religion standing in Nigerian context resonates with Archbishop Desmond Tutu's assertion that "(r)eligion is like a knife: you can either use it to cut bread or stick in someone's back."² The ambivalent use of religion has emerged as a great challenge to Christian/Muslim inter-religious co-existence in the country.

As a result of the religious geographical categories in Nigeria, the northern part has been referred as a Hausa-dominated region that is predominantly occupied by Muslims with an Islamised culture (Turaki, 1993:6 cf. Kwashi, 2004:62). The Hausa is the largest ethnic group of northern Nigeria, who became assimilated with the Fulani ethnic group and are responsible for the propagation of Islam in post-colonial northern Nigeria. The region identified as 'Northern Nigeria'³ constitutes the largest part of the country, having 19 states out of the 36 states of the Federal Republic of Nigeria⁴. The North also hosts the Federal Capital Territory (FCT). Historically, Northern Nigeria has experienced inter-religious dysfunctional relationship from the colonial period to present. The dysfunctional relationship emerged in the context of distinct religious identities, discrimination and exclusion, and recurrent religious crisis that often results to violence among the two religious groups. These

¹ Others call it *herder/farmer conflicts* as sometimes the attack results to reprisal and confrontations

² See "Ten Pieces of Wisdom from Desmond Tutu to Inspire Change Makers in 2016" Desmond Tutu Peace Foundation. Viewed from <http://www.tutufoundationusa.org/2016/01/03/ten-quotes-from-desmond-tutu-to-inspire-change-makers-in-2016/> [26/08/2019].

³ The political entity in the northern region was broken up during the post-colonial period into six states in 1967, then ten in 1975 and seventeen in 1991 (Turaki, 1993:6). The entity today has nineteen states with FCT.

⁴ See appendix 1a for map indicating 36 states with the Federal Capital Territory (Abuja).

phenomena have been confirmed in the works of Turaki (1993), Best (2001), Omotosho (2003), Sodiql (2009), Gwamna (2010), Sampson (2012), Adegbulu (2013), and Mulders (2016). Despite this state of devastation, Christians and Muslims still live together to the extent that some families have mixed religious adherents. This entanglement is as a result of proselytization and in other cases inter-marriage. Today, the dysfunctional relationship between Christians and Muslims threatens and triggers inter-religious violence. The tense relationship has created a base for continued violence as a result of continued retaliation across the groups. This research is provoked by the context of this background and the ensuing dysfunctional relationship and finds it necessary to intervene and make a pragmatic contribution to the crisis. To this effect, the study⁵ will address the dysfunctional state of Christian/Muslim relationship⁶ through considering the work of healing and reconciliation.

I consider healing and reconciliation as useful in view of the prevailing dysfunctional relationship among the Christians and Muslims in Northern Nigeria whose effects have created a deep-rooted trauma. This study suggests that the prevailing dysfunctional relationship indicates that the religious groups are living in a broken and wounded relationship and are in acute need for healing and reconciliation. This chapter introduces the study in the following sections: motivation for the study, problem statement, significance of the study, research question(s), goals of the study, research methodology, practical theological methodology, structure of the chapters and explanation of key terms.

1.2. Motivation for the study

The first motivation was informed by the work of my Master of Theology (MTh) thesis⁷ whose research was conducted in the field of Christian/Muslim relationship and focused on one of the states in Northern Nigeria. The result of the research revealed the practice of religious exclusion that has introduced the state of dysfunctional relationship⁸ among the two religious groups. Secondly, in my suggestions for further study, I outlined⁹ certain important subjects of research related to the Christian/Muslim challenges in Northern Nigeria. Two of the outlined suggestions, which I have chosen to work on include: (1) The need for the extension of the research to Northern Nigeria, and (2) the consideration of inter-pathy as a

⁵ The words 'study' and 'research' will be used interchangeably in this dissertation.

⁶ The term 'Christian/Muslim relationship' will be used interchangeably with 'Christian/Muslim co-existence'.

⁷ Available at SUNScholar Research Repository, see <http://scholar.sun.ac.za/handle/10019.1/96483>

⁸ Dysfunctional relationship among religious groups describe a relationship that lack an inter-religious moral ethics. It is mainly characterized by the practices of exclusion, discrimination and marginalization of the minority religious group for one's or group's interest. Such a state of relationship create tension and often leads to religious crisis among the adherents.

⁹ See SUNScholar Research Repository at <http://scholar.sun.ac.za/handle/10019.1/96483> pgs. 119 -120.

further way of addressing dysfunctional exclusion between Christians and Muslims. Thirdly, considering the challenges that my MTh research identified, there was need for proffering solution. This therefore motivated the study on healing and reconciliation as means of addressing the challenges. Fourthly, as a scholar in the sub-discipline of pastoral care and counselling, and the wider discipline of practical theology, I feel obliged to contribute towards the restoration and reconciliation of the Christian/Muslim dysfunctional relationship.

Researches, for example the works of Joseph and Rothfuss (2012) and Gwamna (2010), has indicated the ineffectiveness of addressing inter-religious crises and dysfunctional relationship among Christians and Muslims in Northern Nigeria. Inter-religious dialogue has been a common reconciliation tool, but its usage has been reported to be unsuccessful due to the misuse and or abuse (Joseph & Rothfuss, 2012:83, The Royal Islamic Strategic Studies Centre, 2012:9). One of the major reasons for the continuous dysfunctional relationship and its alternation with violence has been suggested as the failure to address the past due to the fear of triggering new tension. This fear has worked against the possible steps to the practice of healing and reconciliation as suggested by Thesnaar (2003:46). The steps include (1) acknowledgement of offense by the offender (2) the offender's confession to the victim to consist of real remorse (3) willingness by the offender for reparation, restoration and restitution (4) victim's expression of willingness to forgive the offender. The failure to engage the above steps catalysed by the desire to avoid the past creates continued broken relationship and the practices of exclusion and discrimination between Christians and Muslims. This state of relationship was a motivating factor to pursue a healing and reconciliation approach on the Christian/Muslim dysfunctional relationship in Northern Nigeria.

From a practical theological point of view, I am motivated by the fact that in practical theology, the point of departure is in the domain of human beings, in the church and in society (Heitink, 1999:2-7). John Swinton and Harriet Mowat (2006:5) affirms that practical theology is interested in human experience. Such experience is in connection to the practice of the church as they interact with the practices of the world, ensuring and enabling faithful participation in the redemptive practices of God to and for the world. Practical theology participates in a community with interest and without judgement, and the participation helps in having a distinctive and concrete direction in relation to the actual situation of the community life of the people (Russell and Lyon, 2011:22). Daniel Louw (1998:90) highlighted and stressed on a significant paradigm shift in practical theology in line with

Browning (1983) as follows: firstly, shift away from the clerical or official paradigm to a certain type of phenomenological ecclesiology. Practical theology is no longer about the internal life of the church, rather, the public image of the church in the world. Secondly, practical theology is less about faith content, it involves critical work that tests faith in interaction with other religions and secular beliefs in a pluralistic society. Thirdly, it becomes the task of practical theology to develop ethical norms for social and individual transformation. The focus is not so much on dispositional ethics, which concerns virtue and personal character, but rather on principle ethics engaged in social and individual transformation. Fourthly, a shift from theoretical principles to a practice-oriented theory. The practice/theory integration is called ‘a praxis-oriented approach.’ Practical theology now focuses on its theory through its critical reflection on the events in practice. Fifthly, the greater role of social sciences is that its greater role is given to the normative function of practical theology that still needs methods and instruments. Social sciences help because they indicate which approaches to use for active intervention in practice. The sixth shift draws attention to the fact that practical theology should be liberation theology as its functional activities focuses on liberation.

Similarly, as a branch of practical theology, pastoral care has been described as an expression of human concern through activities (Lartey, 2003:5). It is concerned with the complete well-being of the whole person, and has its essential goal focused on a more holistic approach to the sub-discipline of pastoral care in the global context (Lartey, 2003:13). The practice of pastoral care engages in the affairs of human suffering, creating an environment that makes people live in hope with human dignity in the face of their sufferings (Louw, 2008a:15). In explaining pastoral care, Lartey (2003:55-59) discussed it in terms of five major models that manifest the shape and form of the sub-discipline. Firstly, pastoral care is understood as therapy responsible for healing and care giving. Secondly, pastoral care is seen as a ministry with responsibilities of proclamation, teaching, prophecy (forth telling), service, fellowship, administration and worship. Thirdly, pastoral care is understood as social action, which it serves through liberation. Fourthly, pastoral care serves to empower through conscientization and awareness. Fifthly, pastoral care is discharged as a responsibility in personal interaction through relationship. Therefore, pastoral care in practical theology is relevant in this research for addressing a contemporary issue that challenge the relationship of people.

1.3. Problem statement

In view of the background (1.1), the state of the dysfunctional relationship constitutes the main problem between Christians and Muslims in Northern Nigeria and is in jeopardy capable of making a continuous alternation with inter-religious violence. The dysfunctional relationship described in the context of religious groups lack inter-religious moral ethics and is characterized by exclusion and discrimination that promotes a religious group's interest at the expense of others. The dysfunctional practices created inter-religious crises that has a devastative effect on the two groups with both living with anger, fear and suspicion of each other in their state of been wounded and broken in relationship. This state of relationship implies lack of repentance and forgiveness which requires inter-religious pastoral attention through healing and reconciliation for restoring the relationship. The research examines this highly volatile relationship and the challenge of inter religious co-existence in order to suggest a practical method on healing and reconciliation in Northern Nigeria

1.4. Significance of the study

The dysfunctional state of Christian/Muslim relationship poses a concern that calls for responsive action. The research on healing and reconciliation towards realizing a functional relationship is significant in the following ways: Firstly, the dysfunctional state of Christian/Muslim relationship has caused a lot of devastation and the effects continue to trigger more religious crisis. Secondly, as the state of Christian/Muslim relationship is described as dysfunctional and reveals brokenness and wounded relationship, there is ultimately need for healing and reconciliation. Thirdly, Christians and Muslims are living in a time-bomb formed by concealed anger, lack of forgiveness, and continuous practices of exclusion and discrimination. Fourthly, proselytization and inter-marriages among the two religious groups suggests hope for reconciliation as it is been realized that some families have mixed religious adherents. Such inter-religious family relationships imply that an injury inflicted by religious crisis on one religious individual or group directly or indirectly affect the other from another religious group. Therefore, healing and reconciliation is necessitated by these significances to address the Christian/Muslim wounded and traumatized state towards restoring their relationship in Northern Nigeria.

1.5. Research question

In order to address the problem identified in the study, right research questions needed to be formulated. Keith Punch (2005:36-37) explained the significance of research question as

follows: it will organize and give direction to the research, it will show boundaries by delimiting the research task, it will keep the researcher focused throughout the study, it will provide a framework for writing the dissertation, and it will guide towards the needed data for the research. In acknowledging the importance of research questions, the following core question is formulated:

- From a pastoral care perspective, how can the theological concepts of healing and reconciliation address the dysfunctional relationship among Christians and Muslims in Northern Nigeria?

In approaching the core central question above, the following sub-questions were also considered:

1. What is the state and extent of dysfunctional relationship among Christians and Muslims in Northern Nigeria?
2. How can inter-religious functional relationship among Christians and Muslims in Northern Nigeria be achieved from a theological perspective?

1.6. Goals of the study

In view of the research topic that focus on healing and reconciliation in a dysfunctional state of Christian/Muslim relationship in Northern Nigeria, and the research questions (1.5) set towards responding to the problem (1.3), the goals of the study are formulated to answer the research questions that invariably addresses the problem of the study. Therefore, the goals of the study are as followings:

1. To investigate the context of Christian/Muslim dysfunctional relationship in Northern Nigeria with the aim of understanding what is happening. This would be done through three major headings: a theoretical context of Christian/Muslim dysfunctional relationship, an empirical understanding of Christian/Muslim dysfunctional relationship, and a theoretical understanding and practice of healing and reconciliation among Christians and Muslims. This goal would be accomplished in chapter two.
2. To seek the interpretation to the occurrence of dysfunctional relationship through exploring the concept of dysfunctional relationship; the significance of human relationship; a theoretical consideration of British colonial inter-religious relationship; and an empirical interpretation to the occurrence of dysfunctional relationship. This goal would be considered in chapter three.

3. To empirically examine the state, extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria. The empirical study would be carried out through the research design explained in the methodology. As a qualitative research, the data would be collected using in-depth interview method and analysed with a thematic method. This goal would be addressed through the methodology explained in chapter four.
4. To explore healing and reconciliation from a pastoral care perspective through considering the following main areas: the relevance of pastoral care, healing and reconciliation, inter-religious examples of Jesus Christ and Prophet Mohammed in relation to healing and reconciliation; and inter-religious functional relationship from a theological perspective. This goal would be considered in chapter five.
5. To determine strategic plan of action towards inter-religious functional relationship among Christians and Muslims in Northern Nigeria. This would be done through the following headings: responding to Christian/Muslim dysfunctional relationship, inter-religious transformational relationship, strengthening and securing inter-religious relationship, and promoting inter-religious relationship through metaphorical use of local proverbs. This goal would be carried in chapter six.

1.7. Research methodology¹⁰

Franzel Du Plooy-Cilliers (2014: 289) discuss the methodology of a research depicting that the most important aspects that need to be considered includes way(s) in which data is collected, and how it is analysed. As the quality of research findings depend on the strict adherence to the research methodology, the way in which the research has been planned, structured and concluded should be clearly explained (Mouton & Marais, 1990: 193). This is in line with Guba's explanation (1990:36) who affirms that research methodology is interested in the relationships between the structure of a study and the result findings. Swinton & Mowat (2006:74-75) state that "methodology is concerned to method, but in a particular way... the term methodology has to do with an overall approach to a particular field. It implies a family of methods that have in common philosophical and epistemological assumptions." They explain that methods are located within a set of methodological assumptions. In this study, the research methodology will follow a 'descriptive

¹⁰ The details of this section will be discussed in chapter four

phenomenological methodology,' which explains the process of collecting data that helps in discerning patterns and dynamics in the context of the research field (Osmer, 2008:4).

In research methodology, one of the essential processes is the research design. According to Kevin Durrheim (2006:34) a research design is a strategic framework for action which serves as a bridge between research questions and the implementation of the research. Bertram and Christiansen (2014:40) further explain that research design is a plan indicating how data are systematically collected and analysed towards answering the research question. They stress the fact that research design should be able to answer questions such as, what data did the researcher need to answer the research questions? How (what data collection methods) can the researcher collect such data? Once the data are collected, what will the research do? And how will the data be analysed and meaning achieved? The research design helps this research to work towards answering the research questions. In this research, the choice of data collection method is interview. This choice is made because as Ranjit Kumar (2011:192) indicates, qualitative research is designed to draw in-depth knowledge concerning a certain situation/event/episode. Therefore, the interview method allows that when a question is not understood by a respondent, the researcher will make effort to ensure clarity without changing any meaning in the question.

This research will take the form of a qualitative research because the interest of the study is to find out the exact situation and experience of people which cannot be realized in quantity but quality. According to Mouton (2001:194), among the major distinguishing attributes of a qualitative research is the role of a researcher to attempt the understanding of people according to their worldview. The difference between qualitative research and quantitative research is found in the interest for understanding and inquiry into the in-depth reality because qualitative research aimed at achieving the depth not quantity of knowledge (Henning et al. 2004:3). Therefore, the interest of such qualitative research is the lived experience of the people which will be drawn through structured open-ended interview questions.

1.8. Practical theological methodology

Practical theology makes use of several different methodologies accompanied by a wide range of methods. In their work, Swinton & Mowat (2006:75) developed a model of practical theology that is deeply inserted within the hermeneutical/interpretive paradigm. They explain that the paradigm seeks to focus at the interpretation of different dimensions such as

situations, Christian practices, scripture and tradition, to draw various hermeneutic perspectives in the effort to understand God and human experiences. The task of practical theology is therefore understood as hermeneutical (Louw, 1998: 97). According to Louw (1998:98), hermeneutical process involve a dialogical approaches which includes: a process of understanding through the interpretation of the meaning of the encounter between God and humanity; a process that involve change that influence, renew, and transform; and a process of structural analysis which continue to assess the relevance, effectiveness and actuality of the ecclesial practices.

Louw (1998:98) present the following phases that are useful to apply a hermeneutical approach in practical theological research methodology: the phase of description or observation – this phase seeks to identify the problem and expose the reality of the field. The phase of critical analysis – where data through a process of critical reflection is analysed. The phase of critical reflection and systematising, where the question of the theological meaning and impact of data should be determined. The phase of design – developing a strategic planning that will influence and transform the context. The methodology is in line with that of Gijsbert Dingemans (1996: 92-93) who likewise presents four phases for practical theological research as follows: descriptive phase, explanatory phase, normative phase, and strategic phase. The descriptive phase analyses the situation and describing the phenomenal practice. The explanatory phase is concerned with the critical explanation of the situation. In the normative phase, concentration is on the normative background to the tradition for the purpose of examining the practices of people with the desire to improve and create new direction. The aim of the strategic phase is to make contribution by making suggestions and recommendations that will improve and transform the practice.

Similarly, Richard Osmer (2008:4) present four tasks for practical theological interpretation of contexts. The tasks are as follows:

- The *descriptive-empirical task* is concerned with a description of the reality of a phenomenal situation through asking the question, ‘what is going on?’ The demand is to gather information that are relevant in discerning patterns and dynamics in particular episodes, situations or contexts.
- The *interpretive task* engages in the hermeneutical exercise of trying to find out the reason behind what is happening in the context. Therefore, the question ‘why is this going on?’ becomes crucial in responding to the task which engages in drawing

theories of arts and sciences that help in understanding and explaining the reason behind the occurrence of the patterns and dynamics.

- The *normative task* addresses the question ‘what ought to be going on? In such endeavour, the task uses theological concepts to interpret the contexts and forming ethical norms that will guide contribution and learning from examples of ‘good practice’.
- The *pragmatic task* seeks to determine a strategic action that will influence the situations through desirable engagement in reflective conversation with the context towards contributing and responding to the situation. This is realized though the question ‘how might we respond?’

Having observed that the practical theological methodologies of Louw, 1998:98; Dingemans, 1996: 92-93; and Osmer, 2008:4 are similar, Osmer’s own will be adopted for its relevance and convenience. Osmer’s methodological approach focuses more on hermeneutical process. Thus, the interest of this research is not causality, but a hermeneutical one that seeks to understand what is happening and making a pragmatic contribution.

Therefore, the goals of the study as indicated above (1.6) follows Osmer’s task in practical theological methodology. The descriptive-empirical task intended to gather information that would facilitate understanding of the context would address the first and third goals of the study in chapters two and four. The interpretive task that is meant to draw on theories of arts and sciences to better understand why the patterns and dynamics are occurring would consider the second goal in chapter three. The normative task that uses theological concepts in interpreting the context and constructing ethical norms to guide contribution would address the fourth goal in chapter five. Pragmatic task intended to determine strategies of action to influence context would consider the fifth goal in chapter six. The Osmer’s hermeneutical interest in practical theological interpretation would further be discussed in the discipline of practical theology and sub-discipline of pastoral care.

1.8.1. Hermeneutics as practical theology

Paul Ballard & John Pritchard (1996:63) described hermeneutics as the study of the processes of interpretation, with its concern on how humans communicate, and how meaning, intention, and truth, are conveyed and shared. As an academic discipline, practical theology is not only concerned with the interpretation itself, but also with the analytical and evaluative reflection on how the interpretation is conducted and with a creative contribution to the practices of

interpretation (Moore, 2001:8). Kim (2007:420) observed that since the mid-20th century, practical theology as hermeneutics, and a renewed emphasis on ‘praxis’ have been the concern of the methodology of practical theology. He asserted that the term ‘hermeneutical’ demonstrates the interpretive activity of practical theology, which attempts to both understand the human concrete situation and discern God's will.

Humans are interpretive beings, thus inherently ‘hermeneutical’ beings who are always in the activity of interpreting and making sense of their existential experience (Osmer, 2008:4). According to Annemie Dillen (2008:387), hermeneutics is the art of interpreting in referring to the plurality of voices and interpretations given the fact that people do not have the same voice or the same experience, neither does Christian tradition give only one answer or interpretation to human experiences. She noted that the mission of hermeneutic and practical theology is to support people in finding, speaking, and interpreting their voices. Considering the view of theology as a hermeneutic event that involves human reflection and interpretation, Louw (1998:95) explained that practical theology is the hermeneutics of the encounter of God with human beings and their environment. He therefore asserts that hermeneutics is the task of practical theology.

In the context of religious practices, Weyel (2014:153) asserts that “lived religion” is a subject of practical theology that reflects the interdependencies of modern lifeworld and the manifestations of the religious practices. He noted that, in as much as the church is the point of reference of practical theology, it should be known that practical theology is neither confined to church life nor is church life the sole purpose of practical theology. This would further be understood in the context of paradigm shift in practical theology as stressed by Louw (1998:90) from Browning’s assertion (1988) as follows: (1) practical theology is no longer about the internal life of the church, but about the public image of the church in the world; and (2) practical theology is less about faith content, but involves critical work that tests faith in interaction with other religions and secular beliefs in a pluralistic society. Thus, according to Weyel (2014:154), ‘lived religion’ as subject of practical theology aims simultaneously at religious practices within and outside of the church by analysing the manifold relations between church life and cultural life.

1.8.2. Pastoral care hermeneutical approach

In his book ‘pastoral care and hermeneutics’, Donald Capps stressed the significance of pastoral actions, taking seriously the uniqueness of every pastoral action, with hermeneutics

as the method of interpreting and understanding the actions. Technically, the word hermeneutics according to Capps (1984:12, 15), has to do with interpretation of texts. However, with recent development, the principles of hermeneutics have gone beyond texts interpretation and now applied to other phenomena such as in the sphere of human actions. He notes that while written texts remains the primary concentration of hermeneutics, the inclusion of other art forms within the study of hermeneutics is informed largely by the fact that they have certain resemblances to texts. Capps (1984:37-40) pointed out the following resemblance between written texts and human action in relation to hermeneutical application:

- “Like written texts, meaningful action leaves its mark”. This implies that like written texts, meaningful actions are significant beyond the moment. The leaved mark therefore becomes the content available for interpretation. Meaningful action also has ‘influence’ or ‘force’ like written texts, it does not only ‘say’ something it also ‘does’ something.
- “Like written texts, meaningful action has unintended consequences.” In written texts, the priority of meaning is the reader’s understanding of the texts which might not be the intended meaning of the author, so it is with meaningful actions.
- “Like written texts, meaningful action creates a world.” Written texts ‘projects a world’ that is without limits of the original dialogical situation. In this way, meaningful action has significance beyond its initial situation.
- “Like written texts, meaningful action is always open to reinterpretation.” Written texts are not limited to a present situation but may be accessed at another time and read by anyone else. Similarly, meaningful action has the tendency of being accessed and interpreted by others who were absent when the action took place.

Texts and human actions are therefore hermeneutical fields. According to Louw (1998:99), hermeneutics involves the process of interpretation where the pastoral care giver operates between the text of the scripture and the context of people. The main focus of hermeneutics is explanation, translation, communication, and interpretation of message to people who are prepared to hear and understand (Louw, 1998:102). Preston (1977:133) mention three hermeneutical characteristics that are frequent in pastoral care: the self of the pastor as interpreter, the uniqueness of every caring situation, and the mutual development of understanding. A fourth phenomenon which he describes as having much in common with

the traditional hermeneutic endeavour concerns time perspective. This has to do with the relative emphasis upon past, present, and future as it illuminates the meanings within the interpretation.

Louw (2002:340) thus summarises the hermeneutical functions of pastoral care as the interpretative and clarification function and the prophetic function. The former is the desire to understand the driving force and intention behind the situation, while the latter is the effort to make meaning out of unmasking the dehumanising general patterns which governs the people daily quest for meaning. It should therefore become the task of a pastoral hermeneutics to unmask deformed God-images which sustain an unjust situation among people (Louw 2002:343). This will result to a community's transformation as Thesnaar (2011:28) asserts that hermeneutical process is a deeply transformative process with the goal of pastoral care being to understand, identify and respond to human needs and sufferings. Hermeneutics allow pastoral care to possess the responsibility to interpret the lived situations of people, linked with the biblical story or narrative. It is also concerned with the interpretation of God images in relation to people's perceptions (Louw, 2008:77). Therefore, practical theology is concerned with hermeneutics as it locates itself within the diversity of human experience, making its home in the complex web of relationships and experiences that form the fabric of all that is known (Swinton & Mowat, 2006:3). Thus, as Swinton & Mowat attested, practical theology considers human experience very serious.

1.9. Limitation of the study

The research has been described as a regional study with focus on Northern Nigeria. In relation to the religious adherents, the research considers only Christians and Muslims in the region with particular focus on the religious leaders. Politically, the region of Northern Nigeria constitutes three geo-political zones¹¹ of the existing six¹² geo-political zones of the Federal Republic of Nigeria. The research will sample one state from each geo-political zone. This means three states¹³ from Northern Nigeria will be considered. The religious crisis in the region is historically divided into two stages: early stage with inter-religious crisis, and late stage with the Boko Haram (BH) terrorism. The research therefore focuses only on the early that is responsible for the dysfunctional relationship. The limitation has become necessary

¹¹ The geo-political zones of Northern Nigeria include: North-West (with seven states), North-Central (with six states and the Federal Capital Territory) and North-East (with six states).

¹² See Appendix 3

¹³ The three states which are randomly selected are Gombe state (North-East), Plateau state (North-Central), and Kaduna state (North-West).

because Boko Haram is another large area of research. The choice of the two religious groups – Christians and Muslims - is because they constitute the only conflicting religious groups in Northern Nigeria. The limitations to this research are necessitated by the research challenges relating to resources, time constraints and for achieving a desired goal of the research which are aimed at making a realistic contribution.

1.10. Structure of the chapters

The research is divided into empirical and non-empirical studies. It is a ‘theory seeking research’¹⁴ with interest in determining strategic plan of action that would contribute in addressing the situation. Therefore, as explained in the goals of the study (1.6), the overview of the chapters is presented as follows:

1.10.1. Chapter one: Introduction to the field of the study

The chapter introduces the field of the research study by clarifying the formation of the general dissertation topic through setting and describing the context of the research. This involves an explanation of the geographical location of the field and a presentation of the background of the study. The chapter further explains the process towards achieving the general research which addressed the following research procedures: motivation for the study, problem statement, significance of the study, research question(s) and goals of the study. Others include the research methodology, limitation of the study, structure of the chapters and explanation of the key terms.

1.10.2. Chapter two: Understanding the context of dysfunctional relationship among Christians and Muslims in Northern Nigeria

The chapter is a descriptive-empirical task that describes the context of the dysfunctional relationship among Christians and Muslims in Northern Nigeria with a view to understand what is going on. The chapter has three main sections: (1) A theoretical context of Christian/Muslim dysfunctional relationship. In this section the following were addressed: the religious crisis, religious exclusion and discrimination, the controversial religious status in the Nigerian 1999 constitution and the challenge of religious education. (2) An empirical understanding of Christian/Muslim dysfunctional relationship. The following areas were considered in this section: the challenge of Christian/Muslim co-existence in relation to dysfunctional relationship, the extent and effects of dysfunctional relationship, religious

¹⁴ By this, I refer to the choice of developing strategies of action for making pragmatic contribution towards addressing a challenge that has been empirically discovered. In view of this, the empirical research was conducted first before the non-empirical, to give a contextual understanding of the situation before embarking on the contribution.

leaders' attitude to the inter-religious dysfunctional relationship, the understanding of healing and reconciliation among Christians and Muslims. (3) A theoretical understanding and practice of healing and reconciliation among Christians and Muslims. This section discussed the inter-religious dialogue and inter-religious bridge building.

1.10.3. Chapter three: An interpretation to the occurrence of dysfunctional relationship

The chapter through interpretive task of the practical theological interpretation seeks the interpretation to the occurrence of dysfunctional relationship among Christians and Muslims in Northern Nigeria. The chapter has four major sections: (1) the concept of dysfunctional relationship which is explored from the perspective of the disciplines¹⁵ of sociology and psychology. (2) The significance of human relationship. (3) A theoretical consideration of British colonial inter-religious relationship. The section considered the following: religious territorial occupancy in Northern Nigeria, and the colonial inter-religious relationship. (4) An empirical interpretation to the occurrence of dysfunctional relationship.

1.10.4. Chapter four: Research methodology and design

Chapter four adopts the descriptive-empirical task to describe the research methodology by clarifying the research design towards administering the empirical study. It identifies the qualitative in-depth interview method of collecting the data, how the research instruments were used in collecting the data (structured interview questions), and the method used in collecting the data (audio recording). The chapter explains the population and the sampling procedures of the use of the three geo-political zones of Northern Nigeria. It further explains the criterion used in selecting the research participants: a criterion of diversity in selecting a total number of forty-eight religious leaders, sixteen from each state.

1.10.5. Chapter five: Healing and reconciliation from a pastoral care perspective

The chapter through the normative task use theological concepts to interpret situations or contexts and to construct ethical norms that would guide responses. It will explore healing and reconciliation from a pastoral care perspective. The chapter has four sections: (1) the relevance of pastoral care, through considering the sub-discipline and practice of pastoral care, and paradigm shift in pastoral care. (2) Healing and reconciliation (3) inter-religious

¹⁵ Being aware that there are other disciplines that may provide insight on the understanding of dysfunctional relationship, the choice of sociology and psychology was made in the context of their interest on the concept; how it is understood and explained in relation to people's feelings and reactions in group relationship.

examples of Jesus Christ and Prophet Mohammed in relation to healing and reconciliation (4) and inter-religious functional relationship from a theological perspective. This section considers the following: inter-religious consciousness among religious groups, the charter for compassion, a common word between us and you; the Marrakesh declaration; and inter-religious dialogue.

1.10.6. Chapter six: Inter-religious functional relationship among Christians and Muslims

The chapter discussed the inter-religious functional relationship among Christians and Muslims in Northern Nigeria as a pragmatic task that determines strategic plan of action for addressing challenges. The chapter has four sections: (1) responding to Christian/Muslim dysfunctional relationship. The section considered the following: the empirical contribution, addressing the past inter-religious crisis, and decoloniality for inter-religious cooperation. (2) Inter-religious transformational relationship, with consideration of the Kritzingers' model of inter-religious cooperation, and a framework for inter-religious relationship. (3) Strengthening and securing inter-religious relationship through inter-religious inter-pathy, inter-religious entanglement and the model of Wasatia. (4) Promoting inter-religious relationship through metaphoric use of local proverbs. The following were considered in this section: hospitality and functional relationship, security: caution and warning, conflict resolution, communal life: love, peace, and unity, and learning and understanding.

1.10.7. Chapter seven: Conclusion to the study

This chapter concludes the general research by revisiting and assessing the goals of the study and the research questions. Secondly, it summarises each chapter and specifies the chapters' contribution. It presented the contributions of the entire research and outlines recommendations which are directed to specific authorities and religious groups in Northern Nigeria for possible implementation.

1.11. Explanation of key terms

1.11.1. Dysfunctional relationship

The term dysfunctional relationship is conceptualised from sociology, psychology, and the context of inter-religious relationship. From the sociological perspective, dysfunctional relationship is derived from the concept of functionalism understood from social life that sees social institutions in connection to their positive contribution to the harmonious functioning of the society (Durkheim, 1960:83-84). Therefore, any disorder resulting from the

insufficient presence of interaction or lacking participation from individual or group which is the basic force of producing solidarity in the social process, brings about dysfunctional state in the society (Durkheim, 1961:475-476). Dysfunctional relationship depicts activities in relationship that are injurious to a society or activity that has harmful or unpleasant consequences (Bruce & Yearly, 2006:79). In a society where members have responsibilities, the survival and functioning of the society are dependent on accomplishment of the tasks by members (Johnson, 2000: 127). Psychologically, the term ‘dysfunctional’ is described as any impairment, disturbance, or deficiency in behaviour or functioning. When connected to group of people living together, the dysfunctional state of impairment makes members feel incapable of enjoying their closeness and self-expression in discharging their responsibilities (VandenBos, 2007:307). In such a situation the people in the state of dysfunctional relationship develop behavioural signs such as anger, fear and suspicion that defines their dysfunctional realities (VandenBos, 2007:307). Dysfunctional relationship does not allow group members to play their roles adequately due to lack of cooperation that gives emotional and moral support to the members. From the context of inter-religious relationship, dysfunctional relationship describes relationship that lacks an inter-religious moral ethics. It is mainly characterized by the practices of exclusion, discrimination and marginalization of the minority religious group for one’s or group’s interest. Such a state of relationship creates tension and often leads to religious crisis among the adherents.

1.11.2. Inter-religious understanding

Inter-religious understanding refers to the need for inter-religious learning and a state of going beyond one’s religious zone to understand what the other religion believes and practice to foster tolerance for peaceful coexistence. The desire to know what is happening outside one’s own religion will enable doing theology that requires having the consciousness of others from other religions (Knitter, 2011:121). As Knitter noted from the Christian perspective, to experience the being Christian inter-religiously requires the reflection of Christian theologians in affirming the following needs of other religions in the task of doing theology: The need for religious others in order to know and understand one’s own particularity, to be able to understand God’s universality, and building the Reign or Kingdom of God (Knitter, 2011:121). To make the need for “being religious inter-religiously” a matter of the praxis of Christian life, Knitter explains that this can be seen lived out in the following threefold urgency that is making itself more clear and pressing today: the need for building a society inter-religiously, the need for making peace and establishing justice inter-religiously,

and the need for caring for the earth inter-religiously (Knitter, 2011:118). The contribution of Swami Tyaganda in this regard is to live a religious life with inter-religious engagement through dialogue, which will enhance and increase an understanding of the participants' views of their religious beliefs and practices (Tyaganda, 2011:230). Tyaganda notes that, although every religion is self-sufficient, the respect for and openness to one another may yield new insight into one's own religious beliefs (2011:230).

1.11.3. Peaceful coexistence

Peaceful coexistence refers to the Christian/Muslim cordial relationship in their communities. Dogara Gwamna (2010:169) asserts that religious dialogue is an effective tool, for the promotion of peaceful co-existence. Peaceful coexistence can be sustained through interactive engagement that will enable people to gain answers to the most basic and fundamental questions (Kerry 2010:196). The demands for peaceful co-existence have a responsibility to understand each other and comes from our engagement with one another; it requires congruence between dialogue and respect (Kerry, 2010:199).

1.11.4. Northern Nigeria

The term 'Northern Nigeria' indicates a region that was formerly referred to as the 'Protectorate of Northern Nigeria' founded in 1900 along with the Protectorate of Southern Nigeria during the British colonial era (see appendix 1b). The protectorates were amalgamated in 1914 with Lagos situated as the central headquarters of the unified government. After the amalgamation, the former protectorates became provinces. By 1960, Nigeria got her independence from the British colonial administration thus becoming a sovereign state maintaining Lagos as the country's capital city until 1991 when it was relocated to Abuja. Today, the region identified as Northern Nigeria has 19 states divided into three geo-political zones: northwest zone, northcentral zone and northeast zone.

1.11.5. Healing and reconciliation

As theological concepts and functions of pastoral care, healing and reconciliation refers to the restoration of relationship. Healing and reconciliation are two different concepts that need to be understood together in achieving their meanings. The former means a lot to the latter, as there cannot be true reconciliation without healing. According Parent (2011:382), the danger of neglecting or marginalizing healing is the hindering and undermining of reconciliation. Healing points to the restoration of what is lost and the demand for integration and identity. It also means regaining the lost or attaining new coping skills, or even reframing existing

concepts or ideas (Lartey, 2003:60). Theologically, pastoral healing is faith care displayed as life care resulting to a state of health which Louw (2003:213) argues its pastoral redefinition as a sense of meaning that empowers humans to have hope, sense of human dignity that encourages being humans. Thus, pastoral health is the strength that enables humans to exist in the light of God's co-existence that is being-with. To the meaning of health, John De Gruchy (1989:43) noted that it requires the Christian understanding of being healthy or the purpose of health. De Gruchy stressed Moltmann's point that the understanding of being healthy varies greatly in the course of human history, and that not all definitions are necessarily healthy in themselves. He asserts that the meaning and goal of life aids the understanding of what being healthy is. Therefore, health is described as that which enable people to be fully human in relation to themselves, their society and their environment. 'Being human is equated with being healthy', as such, the understanding of healing must mean what implies being human, against the odds of social injustice that are hazardous to health (De Gruchy 1989:44).

On the other hand, the purpose of reconciliation is to bring people together and to bridge the gap created by the lack of forgiveness (Lartey, 2003:60-68). In reconciliation, it must be realized that for it to be made possible, there is need to understand that it is a process that is pastoral and takes a great risk as one could be exposed, misled, misunderstood or offended (Thesnaar, 2003:39). It is a journey from the past through the future, a journey from the state of alienation to communion, or from what was crystal clear unjust towards the search of a future that is just (De Gruchy, 2002:28). The centre of the journey of reconciliation is Jesus, because reference will continue to be made of him on matter of reconciliation: "If anyone is in Christ"; "God who reconciled us to himself in Christ"; "We are therefore Christ's ambassadors" (2 Cor. 5:17-20). Katongole and Rice (2008:51, 77) further explain that the journey of reconciliation is not limited to experts only, as 2 Corinthians reveals that the gift of reconciliation is given to 'anyone in Christ'. They also described the journey of reconciliation as the discipline of lament – an invitation to see and encounter the brokenness of the world so truthfully that literally result to lamenting. By 'discipline' Katongole and Rice (2008:149) refers to lament as a hard work that requires learning to see and label the brokenness of the world, failure of which the brokenness of the world is dealt superficially thereby offering quick and easy solution that do not need our conversion.

1.11.6. Inter-pathy

The term inter-pathy as first conceptualized by David Augsburger in 1986 has the idea of the understanding of one's self towards creating a space for another. The movements toward another from the perspectives of insight and feeling produced the background terms for inter-pathy which are sympathy and empathy. While sympathy is described as an automatic and unconscious response to the emotional experience of another, empathy stressed on intentional affective response (Augsburger, 1986:27). Now, building on these two 'pathic' terms, Augsburger introduced inter-pathy as an intentional cognitive envisioning and affective experience of another. In further grounding the term in inter-cultural context, Augsburger (1986:29) explain inter-pathic caring as entering the other's world of assumptions, beliefs, and values and temporarily claiming them, while 'bracketing' one's own. The idea of 'bracketing' suggests one's self-entering status into another free from prejudices. Bracketing entails the suspension of one's beliefs and preconceptions in the outer world while adopting the position of objectivity and neutrality (Swinton, 2001:102). Reconsidering the use of bracketing in Ausburger's definition, one could understand it in connection to guest/host relationship where in a visit the tradition to be followed is that of the host so that the guest must have to temporarily adopt to it. Therefore, in the interaction, the guest should be conscious of his or her status thus respecting and listening to the host. The benefit of moving into the world of another with openness and reverence is the return to one's own culture enriched, more aware, and more humbled (Augsburger, 1986:10). To be more theological, inter-pathy can be understood as love for neighbour found in the words of Christ, "Love your neighbour as yourself" (Augsburger, 2014:20).

1.11.7. Inter-religious dialogue

Inter-religious dialogue is means of understanding and learning through interaction among the religious groups. It is a tool that can be used both within a religious and inter-religious setting. For both cases, it is not about coming to sit around the table full of prejudices but coming around the table with a space to learn. What is brought to the table must be sure are lessons not weapons. Gwamna (2010:174-177) understands inter-religious dialogue and classifies it into four types: The first is the 'dialogue of life' which he explains as relationships at the level of the ordinary, the everyday life of the religious adherents. The second is the 'dialogue of discourse' which involves the coming together of different religious adherents in interaction with basic information and ideas on their respective religious beliefs and practices. The third type is the 'dialogue of spirituality' which has to do

with the totality of the person's religious experience, in meditation, prayer, faith and its expression, and can also be referred to as the 'dialogue of the heart'. The fourth one is the 'dialogue of action' which refers to dialogue through cooperative joint efforts towards the promotion of human development. Bartholomew (2010:314) understands dialogue as the most fundamental experience of life and the most powerful means of communication. He stressed the fact that dialogue promotes knowledge, abolishes fear and prejudice, and broadens horizons. He warns that to engage in dialogue is not to undertake arguments against one's opponents in the framework of conflict, but rather it is to be approached in a spirit of love, sincerity, and honesty. In this respect Bartholomew believes that dialogue implies equality that speaks humility. Therefore, with equality and humility dialogue becomes a simple way of life among religious groups that dispels hostility and arrogance. Inter-religious dialogue is possible if people recognize the web of relationships, the inevitable inter-connectedness they already and inevitably participate in, as when the walls of individuality, or 'ego' is broken down something much more powerful takes over—the fount of wisdom and empathy emerge (Song, 2012:386).

1.11.8. Bridge building

Bridge building is means of creating and promoting communication between groups through breaking walls of exclusion, fear, suspicion, and marginalization; it has the potential to defuse conflict and address dysfunctional relationship among Christians and Muslims (Ojo & Lateju, 2010:36). Bridge building activities includes inter-religious dialogue as seen in the bridge building works of Imam Ashafa and Pastor Wuye among Christians and Muslims in Northern Nigeria (Ojo and Lateju, 2010:36). Bridge building could also be understood in the work of Mohammed Dajani through 'the Wasatia movement' that addresses the Israeli-Palestinian conflict (Knoepffler and O'Malley (2016:6). 'Wasatia' is concerned with moderation of complex issues of extremism, radicalism, and fundamentalism that creates inferiority and superiority, minority and majority, and distinct religious identities (Dajani, 2007:1). Other means of bridge building include inter-religious inter-pathy, inter-religious relationship and hospitality, and inter-religious developmental project such as the inter-religious activities of 'People Oriented Development' (Odumosu, 2009:33). The involvement of religious leaders at the grassroots especially among the youths through religious promotion of inter-religious relationship in mosques and churches, and also at intra-religious level will facilitate bridge building among Christians and Muslims.

1.11.9. Hospitality

Hospitality entails the recognition of the other different from one's self and is welcomed despite the fundamental differences in beliefs and practices (Cornille, 2011:35). In such an atmosphere, friendship and trust are created among the guest and the host so that tolerance produces constructive engagements in those differences. Hospitality could be understood as not just welcoming a guest in one's home but welcoming into home an accepted guest in one's heart. Cornille discussed inter-religious hospitality in three different categories: hospitality at home, ritual hospitality, and doctrinal hospitality. The type of inter-religious hospitality that I am arguing for is the hospitality at home which involves the act of welcoming the adherents of other religion and receiving them into one's home.

1.11.10. Coloniality

Coloniality is referred to the long-standing patterns of power emerging as a result of colonialism, that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations (Maldonado-Torres, 2007:243). According to Maldonado-Torres, the concept is further explained as 'coloniality of Being' emerging from the implications of the coloniality of power from different areas of society. He thus described the coloniality of power as referring to the inter-relation among modern forms of exploitation and domination and refers to the coloniality of knowledge to the impact of colonization on different areas of knowledge production; therefore, the primary reference of 'coloniality of Being' is the lived experience of colonization and the impact on the people. In the context of Christian/Muslim relationship in Northern Nigeria that was influenced by the colonial distinct religious identities, coloniality describes the existing superiority/inferiority complex and the stratification relationship by segregation, exclusion and discrimination among the religious groups.

1.11.11. Decoloniality

In view of what coloniality is, decoloniality refers to the efforts towards rehumanizing the world, in breaking hierarchies created for differences that dehumanize people and communities (Maldonado-Torres, 2016:10). Decoloniality advocates for liberation and freedom for people who experienced colonialism and who are today surviving and living under the bondage of global coloniality (Ndlovu-Gatsheni, 2013:4). As such decoloniality will rehumanized the communities affected by coloniality through breaking hierarchical structures that are made for differences that dehumanize people and groups. Decoloniality is

also a way of protesting against the claim of superiority and privileges among one group against the other.

1.12. Conclusion

In considering the title “healing and reconciliation in a dysfunctional relationship: towards inter-religious functional relationships in Northern Nigeria,” the chapter explained how the study would be carried out. The study focused on the nature of both empirical and non-empirical researches. It is a theory-seeking research that explains the hermeneutical process of engaging on the empirical study to acquire the in-depth knowledge of the situation so that contribution would be appropriately made. In view of this clarification, the next chapter embarks on the descriptive task of the practical theological interpretation that seeks to understand the context of the dysfunctional relationship among Christians and Muslims in Northern Nigeria.

Chapter 2

Understanding the Context of Dysfunctional Relationship among Christians and Muslims in Northern Nigeria

2.1. Introduction

The state of Christian/Muslim co-existence in Northern Nigeria has been described in the context of a dysfunctional relationship. This inter-religious relationship exists with challenges that provoke and trigger crisis that often culminate in violence. Scholars¹⁶ have described the relationship between the two religious groups as characterized by exclusion, discrimination, marginalization, superiority/inferiority complex, inter-religious intolerance, hatred and ignorance. These characteristics are responsible for creating inter-religious tension which historically has made both adherents to suffer the consequences through gross loss of lives and property. The characteristics thus reveal the state of dysfunctional relationship of the two religious groups in Northern Nigeria. The dysfunctional relationship has resulted in an encapsulated mind-set that allows a religious group to comfortably live in the world of ‘we/us’ and ‘them/they’. This world view indicates a categorical line of response drawn between the two religious groups. The result of this inter-religious broken relationship is that places of worship and other common institutions¹⁷ in the society are used with fear of an outbreak of attack. Isaac Terwase Sampson (2012:107-112) has revealed evidences of such religious attacks especially in churches and mosques in the region. Because of the fear of each other and interest in nurturing an exclusive relationship, Christians and Muslims live in segregated areas in Northern Nigeria.

In view of the above introduction, the goal of this chapter is motivated by the descriptive-empirical task of practical theology. The chapter will explore the context of dysfunctional relationship in relation to Christian/Muslim co-existence in Northern Nigeria. According to Osmer (2008:4), the descriptive-empirical task gathers information that helps in discerning patterns and dynamics in a particular episode, situations, or context. The descriptive investigation is done by asking the question: “What is going on? The chapter responds to this descriptive-empirical task by considering three main areas represented in the following sections. (1) A theoretical context of Christian/Muslim dysfunctional relationship. (2) An

¹⁶ Such as Best (2001), Omotosho (2003), Kwashi (2004), Sodiq (2009), Gwamna (2010), Ojo & Lateju (2010), Turaki (1999), Turaki (2010), Sampson (2012), Bitrus (2016), Mulders (2016).

¹⁷ Such as educational institutions (mostly secondary schools and post-secondary institutions), malls, commercial banks, public motor vehicle stations,

empirical understanding of Christian/Muslim dysfunctional relationship. (3) A theoretical understanding and practice of healing and reconciliation among Christians and Muslims.

2.2. A theoretical context of Christian/Muslim dysfunctional relationship

This section will theoretically explore the context of Christian/Muslim co-existence in Northern Nigeria to understand the nature of the dysfunctional relationship among the two religious groups. The following phenomena will be considered: religious crises, religious exclusion and discrimination, controversial religious status in the Nigerian 1999 constitution and the challenge of religious education.

2.2.1. Religious crisis

The region of Northern Nigeria has experienced¹⁸ periodic religious crises that have caused a lot of havoc among Christians and Muslims. According to research, the reality of the periodic religious crises began in 1980 and continued periodically to the present time and has claimed lives and loss of property (Best, 2001; Sodiq, 2009; Sampson, 2012; Adegbulu, 2013; Mulders, 2016). The religious crises are often categorized in two different stages. The first stage is described as the early stage from 1980 to 2008, and the second begins from 2009 with the advent of Boko Haram (BH) attack to the present. This stage is also known as the late stage category. The early stage of the religious crisis originated in 1980 through 1985 started by an Islamic group called Maitatsine,¹⁹ which was believed to have caused a catastrophic havoc among Christians and Muslims but more especially the former (Sodiq, 2009:669). From 1987 to 2008, the religious crises continued periodically characterised by Christian/Muslim inter-religious clashes as a result of religious intolerance, practices of exclusion and discrimination, religious solidarity, and alleged blasphemy.

¹⁸ For a detail discussion on inter-religious crises and its effects refer to Tuduks, OD. 2015. "Dysfunctional Exclusion within Christian/Muslim Relationships in Gombe State, Nigeria: A Co-Pathic approach." A Master of Theology Thesis submitted to the Faculty of Theology of Stellenbosch University. SUNScholar Research Repository. Available at <http://scholar.sun.ac.za/handle/10019.1/96483> pp. 25ff; 121.

¹⁹ The activities of the 'Maitatsine' were seen and interpreted by some people as an attempt at the Islamic reformation of moral laxity and the political exploitation of the masses by the Muslim leaders of Northern Nigeria, as well as an expression of disagreement with the corruption and the rule of the dictatorship in the northern states. Others saw them as an attack on materialism and modernity and a revolt against all authority in Nigeria, be it Islamic or not; this limited the 'Maitatsine' attack not only to Muslims, but also to all the beneficiaries of the material products of the West (Sodiq, 2009:669). But as to why Christians became the victims of these revolts, Sodiq (2009:669) suggested that Christians were the agents of the West, and therefore invariably seen as the agents of oppression against Muslims and their religion, either directly or indirectly.

The late stage from 2009 to present started with the emergence of BH; the attack first targeted Christians²⁰ and some government institutions. Afterwards, the attack affected Muslims as well²¹. The inter-religious crisis continued within this period of the BH violent attack. Northern Nigerian religious crises have been identified with various nomenclatures informed by the causes of the conflicts. For example, Sharia crisis (2000), Osama Bin Laden's riots (2001), Miss World Pageant crisis (2002), Prophet Mohammad Cartoon riots (2006) (Gwamna, 2010:54-62). The names tagged to the crises indicated the causes that resulted to the violence. For example, the Sharia crisis was triggered by the desire for implementation of sharia law in Northern Nigeria, which the Christians protested. Osama Bin Laden's riots were caused by some Muslims' act of solidarity with him. The Miss World Pageant crisis was triggered by Muslims' protest in opposing the intended hosting of the pageant in Nigeria. The Pageant was later relocated to London due to the resistance and protests. The Prophet Mohammad Cartoon riots were as a result of opposition to the cartoon drawn in Denmark of the prophet, to which the Nigerian Muslims released their anger through rioting.

The religious conflicts have been prevalent all over the region as stated above. And have become a recurring event since 1980s (Abdu, 2010:220). There is virtually no state of the 19 northern states in Nigeria that have not been affected by religious crises (Sampson, 2012:107-112). Arguing about the causes of the inter-religious crises in the state of dysfunctional relationship, Yakubu Joseph & Rainer Rothfuss, (2012: 79-80) indicate that Christians in Northern Nigeria have been occasionally subjected to mob attacks from the Muslims as a result of alleged provocation. Gwamna (2010: 64-66) further stresses that the alleged provocations made Christians in Northern Nigeria suffer attacks from Muslim groups. He asserts that some of the crises are so-called 'misplaced aggression' for example the Osama Bin Laden riots (2001), the Miss World Pageant crisis (2002) and the Prophet Mohammad Cartoon crisis (2006) which were not perpetrated by Northern Nigerian Christians. In this context, Northern Nigerian Christians were made scapegoats of perceived atrocities in the West who are identified as being Christians (Griswold, 2010:23). This misplaced aggression

²⁰ According Yushau Sodiq, "whenever any sect of modern revivalism of Islam attacks Westerners or denounces modern materialism, these movements always assume that Christians are agents of the West. Therefore, Christians are directly or indirectly seen as agents of oppression against Islam and Muslims. This might be the reason why some Muslims attacked Christians and their places of worship (2009:669).

²¹ Bitrus (2016:383) argues that the involvement of Muslims in Boko Haram's attack is designed to blindfold the public from perceiving the reality of the Boko Haram's mission against the Christians. He explains that Muslims are also attacked because they are perceived as threat to Boko Haram's mission and or perceived as collaborators with government to fight against them.

has made the Christians in the region suffer violent attacks and killings in response to these alleged blasphemies²². The Christian Association of Nigeria (CAN)²³ blames the President of the Federal Republic of Nigeria for not taking action on the killing of Christians in the country particularly in Northern Nigeria. Joseph & Rothfuss (2012:80) noted the failure of the government in taking concrete action against the violence on the innocent in the country. On the contrary, the actions of the attackers are often excused as carried out by hoodlums.

In relation to the contribution of religious leaders, A. O Omotosho (2003:25-29) blames them of being responsible for the acts of provocation that triggers religious violence. He refers to some Christian and Muslim polemics who engaged in provocation worth causing violence among the two religious groups. Sodiq (2009:657) argues that, on the level of provocation, Christians in Nigeria insist that Islam is closer to paganism and, because of that, requires salvation through Jesus Christ. He explains that because of such a claim on Islam, some Muslims express the feeling that if they are seen by Christians as subjects for conversion, as a result of this status quo, the issue of cooperation between the two becomes difficult.

For Omotosho (2003:30), the major factors responsible for the causes of inter-religious violence are the lack of recognition of one another, campaigns of hatred and blackmail, lack of genuine desire to understand each other's belief and culture, and extremism. He therefore argues that to end religious violence in Nigeria, the government must set up a religious committee that would serve as regulatory body to religious activities and at the same time serve as advisory body to the government. There is also a challenge of leadership in events where religious leaders are implicated of perpetrating animosity among their religious adherents. The perpetrators are hardly excoriated by the respective religious leaders, rather, the evil act of perpetrators is condoned in solidarity, evident by the attitude of religious leaders and members who choose to be silent over the perpetration. Consequently, the silence and assumptions of positions of neutrality communicate affirmation as alluded to in the words of the Archbishop emeritus Desmond Tutu: "if you are neutral in situations of injustice, you have chosen the side of the oppressor"²⁴. Injustice implies a commitment to disturb the peaceful coexistence of people in a society and continued injustice threatens the

²² For examples, in Niger state, Mr. Methodus Chimaije Emmanuel on the 29 May 2016 was killed over alleged blasphemous comments about Prophet Mohammed on the social media (Omonobi, 2016:1). Mrs Bridget Agbahime was brutally killed in Kano state on the 2 June 2016 on the ground of alleged blasphemy against Prophet Mohammed (World Watch Monitor, 2016:1). And on the 22 August 2016 on the account of alleged blasphemy against the Prophet Muhammad in Zamfara state, eight were set ablaze in a house to the total annihilation (Nwachukwu, 2016:1).

²³ The Christian Association of Nigeria cited the example of Mrs. Eunice Elisha who was killed in Abuja on the 9 July 2016 and wonders whether the killings of Christians bother the President or not (Thisday, 2016:1).

²⁴ Available online, see https://www.goodreads.com/author/quotes/5943.Desmond_Tutu Accessed 19/03/2017.

peace of society (Esack, 2002: 291). In the context of perpetration, Christo Thesnaar (2008:55) prefers the use of the term offenders, which includes direct and indirect supporters of the perpetrators. The collaboration of one group in putting the other in a state of discomfort is often effectively carried out in the practice of exclusion and discrimination.

2.2.2. Religious exclusion and discrimination

Exclusion and discrimination achieve the same purpose:²⁵ that of getting the other and the different away from one's self or group. Exclusion is described by Miroslav Volf as a destructive evil whose result is eventually a creation of a world without the other, with the ultimate result of crisis and violence (1996:30, 75). He further disclosed the classic forms of exclusion as elimination, assimilation, domination and abandonment. These forms of exclusion are all in operation in a state of Christian/Muslim dysfunctional relationship in Northern Nigeria. Elimination exclusion is understood in the planned efforts to kill members of the other religious group for the sake of getting rid of them. Assimilation exclusion demands one or a group to become like the other for survival. Domination exclusion explains the term marginalization in the sense that an individual or a group is pushed to the margin, so that the entire space can be dominated. Abandonment exclusion also exists within the context of marginalization because an individual or group is noticed but not recognized (Volf, 1996:75). In an exclusive community, the people's inclusive lifestyle is mostly encouraged using pronoun such as 'we' and 'us', different from 'they' and 'them'. Volf (1996:58) explains that it would be better if 'they' is used to describe of how 'they' and 'we' should not behave, rather than using 'they' and 'them' in referring to 'others' labelled as a group of people that are not 'we' and 'us'.

Challenging the 'I' and 'Thou' polarity where 'I' is made unique at the expense of 'Thou' exclusion, Bonhoeffer (1963:32) asserts that for every individual to be a concrete 'I', 'Thou' the other, is in the same manner concrete too. Therefore, Bonhoeffer believes that every individual 'I' can be a 'Thou' as much as every 'Thou' can be an individual 'I'. Thus an 'I' individual is no better off than a 'Thou' in uniqueness. The 'I' and 'Thou' concept was introduced by Martin Buber to explain that the world is twofold for human beings in accordance with their twofold attitude. The attitude of human beings is twofold according to the two fundamental words he or she speaks, spoken in word pairs; the first pair is 'I-You', and the second is 'I-It' (Buber, 1970:53). Buber explains that in the thinking of human

²⁵ Because of the similar job exclusion and discrimination does, its usage in this dissertation shall be considered interchangeably.

beings, it is either 'I' or 'You', as whenever I is mentioned, the consciousness of the other is there as a different person. In his remarkable note, Volf (1996:58) points out that the one who calls himself or herself an 'I' exists only through the 'other' identified as 'Thou'. This construction implies that there is no one who is self-sufficient, an individual 'is' because others 'are'. This understanding of dependency counteracts the construction of superiority/inferiority complex that puts one higher and important than the other lower and less important.

The superiority/inferiority complex creates a closed mind-set among the two religious groups that emerge as acts of the group under the auspice of superiority creating an exclusive lifestyle that does not recognize those tagged under inferior class. What is obvious with this group that lives in the state of encapsulation is the self-recognition, exclusion, ignorance of others, and speaks the community language of 'I/we' and 'me/us'. The concept of an encapsulated mind-set does not recognize or respect religious or cultural diversity among people (Augsburger, 1986:22). This mind-set inhibits mutual consciousness among the two religious groups. These narratives of the other works against the desire for inter-religious knowledge and understanding (Omotosho, 2003:18 cf. The Royal Islamic Strategic Studies Centre. 2012:9). The manifestation of an encapsulated mind-set is seen in the practice of exclusion among the Christians and Muslims. Today the exclusive manifestation of religious encapsulated mind-set could be noticed in some communities in Northern Nigeria where Christians and Muslims live exclusively from each other, particularly among communities that have had several inter-religious crises²⁶ in the region (The Royal Islamic Strategic Studies Centre. 2012:9).

The religious stratification of communities leads to the claim of such an exclusive area as owned, such that the other religious group attempts to belong is considered encroachment. According to Kwashi (2004:62), the Hausa/Fulani Muslims claim of the ownership of Northern Nigeria is based on the view that the said group predominated and influenced the region with its religious and ethnic culture. The claim of geographical location continued with a religious group that discovered its exclusive original existence in a community or

²⁶ For example, in Jos the capital city of Plateau state, places like, Anguwan Rogo, Bauchi Road, Rikkos, and Gangare are Muslim exclusive communities, while Apata, Anguwan Rukuba, Jenta Adamu, Rukuba Road, and Utan are Christian exclusive communities. In Kaduna metropolis, the Christian exclusive communities include Television, Saban Tasha, Narayi, Kamazo, Gbagyi Villa, Gonin Gora, and Anguwan Sunday. The Muslim exclusive communities are Rigasa, Tudun Wada, Anguwan Dosa, Badarawa, Kawo, Rigachukun, Mararraban Jos, Anguwan Sarki, Anguwan Kanawa, Abakuwa among others. In some of these religious exclusive areas, it is dangerous for a member of one religious group to be seen in the community of another at an odd time.

state. According to the Human Rights Watch (2006:3), in 2006 the Muslim minority in Jos Plateau state were denied several rights by the Christian majority. The Christians in the state believe that the city of Jos belongs to Christians (Bavier 2011:2). Such claims made the Muslim Hausa-Fulani minority ethnic group, who are believed to be non-indigenes of Plateau state, to be discriminated against. The Muslim minority argues that their forefathers were the original founders and settlers of Jos, a claim that is being disputed aggressively by the ethnic groups of the Christian majority in the city. The Human Rights Watch (2006:3) asserts that the discrimination and marginalization by the Christian dominated indigenes of Plateau State was one of the major causes and still triggers religious crisis among the Christians and Muslims in Plateau state. The Muslims in the state complain of attacks in northern Plateau as a ground plan of the Christians to annihilate all the communities that are predominantly Muslims (Daniel, 2015:1). The assertion was made known by the leadership of Jama'atu Nasril Islam (JNI) Plateau State chapter in a communiqué signed by the treasurer, Sani Bala (Daniel, 2015:1). The assertion communicates the view that in every community, local government, and state, the minority religious groups suffer the effect of domination by the majority.

In Kaduna state, the northern part is mainly dominated by the Hausa/Fulani Muslims, while the south is predominantly Christians. The claim of indigeneity by each group in the southern part, precisely Zangon-Kataf resulted to the contesting voices among the Muslim Hausa/Fulani and the Christian Atyap ethnic group that triggered crisis (Human Rights Watch, 2006:11-12). The Muslim Hausa/Fulani minority in Zangon-Kataf complain of being discriminated and marginalized by the Atyap local government officials (Human Rights Watch, 2006:11-12). The claim of indigeneity and practices of discrimination and marginalization by the dominating majority group against the minority constitute the contesting voices that trigger religious crisis among Christians and Muslims in Northern Nigeria as a whole.

In its report submitted to the United Nations Human Rights Council Universal Periodic Review, the Christian Solidarity Worldwide (CSW) outlined the following areas of exclusion and discrimination against Christians in Northern Nigeria (CSW, 2008:4-8). The first, discrimination in employment. The CSW explains in its reports that it is hard for a non-Muslim to be employed in some states of Northern Nigeria, and where non-Muslims are lucky to be employed, they had difficulty in attaining promotion as they were often by-

passed. The work of Mulders (2016:29) on the state of Christian/Muslim relationship in Northern Nigeria concurs with the CSW briefing on discrimination in employment and promotion among Christian and Muslim candidates where preference is given to the latter. Due to this menace of discrimination, Christians are faced with the temptation of, and sometimes compromising changing their names to bear Muslims names to be able to access and gain favour (The 21st century Wilberforce Initiative, 2016:1; Mulders 2016:29). The second discrimination according to CSW reports is access to education. For example, while scholarships were made available to Muslim students in higher educational institutions such as in Katsina and Borno states, Christians were turned down.

The third discrimination presented by CSW is discrimination in access to and provision of public services. The CSW reveals discrimination in rural development where some Muslims' settlements in parts of Katsina State enjoys development projects such as water bore holes, solar electricity and accessible roads while Christians' settlements were denied. The 21st century Wilberforce Initiative (2016:2) reports concurred with CSW reports and noted that the Christian communities experienced restricted community development in comparison to the Muslim dominated communities. Fourthly, in Katsina state, the discrimination is shown in the government Ministry of Religious Affairs which is supposed to care for the two religious groups in the state, but focused only on Islamic religion. CSW noted that the ministry worked out ways for Muslim pilgrimages to Mecca on government sponsorship but denied government sponsorship of Christian pilgrimages to Israel. The fifth is discrimination in the construction of religious places of worship. According to CSW (2008:7 cf. Nzeshi, 2014:2; the 21st century Wilberforce Initiative, 2016:1; Mulders, 2016:29), in many states of Northern Nigeria, Christians are faced with the difficulties of obtaining permission to either build or improve facilities even on their own lands. The CSW cited some examples as follows: An Evangelical Church Winning All (ECWA) church construction was ordered to be stopped in Katsina State in spite the fact that the construction was on the church acquired plot of land. In the same regard, the Katsina State government decided to confiscate other land owned by the same church on the ground that no building was yet erected on it. On the other hand, Muslims enjoyed the proliferation of mosques erected in any place of their choice in the state with the state government fund. The CSW noted that a large mosque was constructed to commemorate the conversion of one man in the village from Christianity to Islam in one Christian village in Katsina State.

CSW reveals that for several years, Christians in Maiduguri, the capital city of Borno State, have been denied allocation of land and were not given permission to construct church building in the metropolis. By contrast, CSW gathered that when new housing estates were being constructed in the state, the Borno State government allocated land for and funded the mosques constructions in the estates. Other examples include regular demolition of churches by state governments. The CSW cited the episode of Kazaure in Jigawa State where Evangelical Church Winning All, Apostolic, and Catholic churches were demolished with little or no compensation, on the ground of creating a new road in the area. In Kano, the demolition of churches was prevalent in the state, as CSW briefing indicates dozens of churches were demolished by the state government order through the state Sharia enforcement corps known as ‘Hisbah’²⁷. According to the CSW briefing, non-Muslims in Kano State are not comfortable with the activities of Hisbah as the corps frequently engaged in harassing the non-Muslims. Muslims have been regularly reported to assault non-Muslims for minor infractions of Sharia structures and taking part in the destruction of churches, businesses and homes whenever they were called to do so (CSW, 2008:16).

Speaking on the dysfunctional state of the Christian/Muslim relationship at the 2014 National Conference in Abuja, Yusuf Turaki, a delegate at the conference, told the journalists about the discrimination and marginalization of the minority ethnic groups in Northern Nigeria who are mostly Christians. According to Nzesi (2014:1), Turaki explained the pains and aspirations of the northern minority ethnic nationalities that there are certain areas in the region where ethnic minorities were mismatched with major ethnic groups (mostly Muslims). He highlighted Kaduna State which had a mismatch between the minority ethnic groups of Southern Kaduna (mostly Christians) and the people of Northern Kaduna (mostly Muslims). Other examples of mismatches are found in Southern Borno, Southern Yobe, Northern Adamawa, and Southern Kebbi where most minority ethnic nationalities have been brought under the majority ethnic groups²⁸. Turaki argued that the consequence for the mismatches is the marginalization and discrimination of the minority ethnic groups. He consequently presented a memorandum at the National Conference agitating for the creation of new states

²⁷ According to Habib Muhammad Hizqil, the word al-Hisbah is rooted from HSB, its verb form – al-Hasb means ‘to be enough,’ and al-Hasab means ‘to count’. The term also means ‘reward,’ and “administering and disposing the affairs in a nice way”. The literal meaning nearest to the terminological content is “to seek the reward for any act solely from Allah,” and “to make something only for the sake of Allah”. Hisbah is “an institution of enjoining Ma’ruf (what are commonly known, appreciated, accepted, and allowed in accordance to the Islamic law) when it is neglected and to prevent Munkar (all that is prohibited by Islamic law) when it appears”. When Kano state introduced Sharia law in 2000, Hisbah was immediately established as an enforcement agency to ensure strict adherent to Sharia law in the state (Hizqil, 2016:89-91).

²⁸ For details see Nzesi, O. 2014. Religion is used against Northern minorities – Turaki. *New Telegraph: Sanctity of Truth*, 01 June 2014. Available at <http://newtelegraphonline.com/religion-used-northern-minorities-turaki/>

for the minority ethnic nationalities to allow for freedom of political and religious affairs (Nzeshi, 2014:2). In the same vein, Daniel Maddo, also a delegate at the National Conference affirmed the marginalization and discrimination against the minority ethnic groups in Northern Nigeria. Maddo also complained of the marginalization and discrimination against the Gombe South Senatorial District in Gombe State which is a Christian dominated area and called for a creation of a new state for the area to address the challenge (Newspot Nigeria, 2014: 1 cf. Premium Times, 2013:1).

While Christians complain about being marginalized in Northern Nigeria, The Will (2016:1) revealed that Muslims through the Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar III, expresses the same feelings of being marginalized in Nigeria. The Sultan's view of marginalization was not on the region of Northern Nigeria but Nigeria as a country, he explained that Muslims are marginalized, but their reports are not dominant because they do not complain. He cited the reported cases of the Muslim Fulani herdsmen, who according to him are being accused of every attack in Nigeria (The Will, 2016:1). According to The Will, the Sultan believes that the Fulani men are only on their business of keeping and caring for their cattle and have no time to handle weapons. He also considers it marginalization of Muslims when Christians complain on the appointment of more Muslims by the president. However, the assertion of the Sultan has been contended by many Nigerians who believe that the Northern Hausa/Fulani is the priority of the President in his appointment.

The game of exclusion and discrimination in a dysfunctional relationship is often played successfully in the religious context where one group is majority and the other is minority. In such situations, the majority assumes superiority over the minority. The state of dysfunctional relationship continues with the minority religious group suffering the consequences at various levels. More challenges keep compounding the state of inter-religious dysfunctional relationship and make it very difficult for the religious groups to reason together towards addressing the menace of their relationship. This includes the challenge of the 1999 constitution in relation to the position of religious status.

2.2.3. The controversial religious status in the Nigerian 1999 constitution

The pluralistic nature of Nigeria regarding religion, ethnicity, and law requires that the country operates under a common law that accommodates such a plurality. As noted in the introduction (1.1), there are three main religious adherents in Nigeria namely: Christians, Muslims, and Traditional religionists. These religious believers have their religious beliefs and practices that invariably forms and serves as their constitutional guide. There are over

250 ethnic groups with distinct cultural orientations in Nigeria. Such a pluralistic country requires an inclusive law for its governance. Abdulmumini A. Oba (2011:882-883) noted the complexity of the legal plurality in Nigeria, pointing to the three different forms. Firstly, the legal pluralism that arises from the multifarious legal traditions or legal cultures in the country derived from three distinct laws or legal systems. These include Islamic law, customary law, and English-style laws. He explained that by the end of the eighteenth century Islam emerged as a state religion in the caliphates of Sokoto and Kanem-Bornu and subsequently become a common religion in Northern Nigeria with its law being made supreme. For the customary and English-style laws, Oba pointed that while the former is common to the indigenous ethnic groups in the country with its own distinctive customary law, the latter is linked to the statutory laws from the colonial and postcolonial era as largely reflecting English laws.

Secondly, the legal pluralism is noted from the Nigeria's federal system, where the federal and state share legislative power, which results in two separate laws and differences among the two tiers of governments. This state of legislation also produces differences among individual states' laws. The third legal pluralism relates to the history of Nigerian politics. During the colonial era, the administration of northern and southern parts of the country known as protectorates, were separately administered before being amalgamated in 1914. Oba noted that by 1954 when regionalism was introduced, the country was divided into northern region, western region, and eastern region. These regions had their autonomy governed and developed slightly different. According to Oba (2011:884), much of the present states' laws originated from the era of regionalism. He noted that uniformity of Islamic and customary laws continued widely until 1999, when there was a strong demand by Muslims in Northern Nigeria to institutionalise Islamic laws. Twelve states²⁹ adopted Islamic law as the basic source of laws in their states. The constitution of the Federal Republic Nigeria is clear on its position against a state having an official religion (Section 10). Some have argued that Christianity and Islam, as the most populous religions in Northern Nigeria are 'de facto' state religions in the region (Oba, 2011:882). However, the co-existence of Christians and Muslims in Northern Nigeria in relation to inter-religious consciousness is challenging because of the exclusive mind-set.

²⁹ The twelve Sharia states are Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto, Yobe, and Zamfara States

In a pluralistic society of religious, ethnic, and cultural differences, national government cannot do without constitutional guide (Ilesanmi, 2011:548). In such a society, the constitution describes the status as secular. The 1999 Nigerian constitution is not clear about the status of the country. According to Osita Nnamani Ogbu (2014:1), the status of Nigeria in relation to whether secular or religious is controversial among the citizens of the country. These views are influenced by the two extremities in religious affiliations. He explains that while most of the Christians holds to the view that the Nigerian state should be separate from religion, most Muslims' view advocates for the fusion of religion, the state and the law. These views consequently reveal the fact that while the Christians are comfortable in their allegiance and support to the supremacy of the constitution of the Federal Republic of Nigeria (FRN), the Muslims appear to seek for governance by Islamic Sharia law.

In 1999, the Islamic Sharia law agitation stormed and shook the Northern Nigerian region leading to inter-religious violence by 2000. Sharia law is supposed to govern the totality of the life of a Muslim from birth to death according to many Muslims. That is why for instance, the Emir of Kano, Muhammad Sanusi II maintained that it will only result to a failure for a call on Muslims to relinquish their religious law for secularism in the country (Ogbu, 2014:1). This is the picture of the controversy over the constitution of FRN and its supremacy. It could be gathered from Ogbu (2014:2-10) that several crucial points may be identified from the 1999 constitution as a trigger of the controversy over the status of Nigerian state. The first point is an explicit proclamation where the 1999 constitution prohibits adoption of any religion as state religion by either Federal Government or any state. Secondly is the lack of express statement in the 1999 constitution that identifies Nigeria as a secular state. The third is the 1999 constitutional provisions that relate to religion as follows:

1. Section 1 (1) – This constitution is supreme, and its provisions shall have binding force on the authorities and persons throughout the federation.
2. Section 1 (3) – If any other law is inconsistent with the provisions of this constitution, this constitution shall prevail, and that other law shall, to the extent of the inconsistency be void.
3. Section 10 - The Government of the Federation or of a state shall not adopt any religion as a state religion.
4. Section 14(2) (a) – sovereignty belongs to the people of Nigeria from whom Government through this constitution derives all its powers and authority.

5. Section 15 (2) – Accordingly, national integration shall be actively encouraged, whilst discrimination on the grounds of place of origin, sex, religion, status, ethnic or linguistic association or ties shall be prohibited.
6. Section 17 (3) - The state shall direct its policy towards ensuring that ... (b) there are adequate facilities for leisure and for social, religious and cultural life.
7. Section 23 – The National Ethics shall be discipline, integrity, dignity of labour, social justice, religious tolerance, self-reliance and patriotism.
8. Section 38 (1) - Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance.
9. Section 38 (2) - No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if such instruction, ceremony or observance relates to a religion other than his own, or a religion not approved by his parent or guardian.
10. Section 38 (3) - No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.
11. Section 42 (1) - A citizen of Nigeria or of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person: (a) Be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religious or political opinions are not made subject; or (b) Be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religion or political opinions.

The fourth point is that the 1999 constitutional provision allows for the establishment of Sharia Courts of Appeal with jurisdiction that restricts it to Islamic personal law (section 262). Lastly, the 1999 constitutional provision authorizes the taking of an oath of office by certain public officers through commitment to their individual's religious holy books. Indeed these 1999 constitutional provisions in respect of religion are responsible for the controversy

as to whether Nigeria is secular or religious state. In addition, Sampson (2014:330) disclosed that there are laws that established religious institutions fully funded by the government, where the Muslim National HAJJ Commission of Nigeria (NAHCON) has been established by law and funded from the federation account. Likewise, the Nigeria Christian Pilgrims Commission is established by an Act of the National Assembly. Sampson explains that the Christian Pilgrims Commission Establishment Act contains similar provisions and functions with that of NAHCON and is funded by the federal government.

Pilgrimages are observed annually through government sponsorship. S. D. Kawu (2016:4) also pointed out that the preamble³⁰ to the 1999 constitution describes Nigeria as a sovereign nation under God. He adds that the Nigerian National Pledge³¹ ends with ‘so help me God’. According to Kawu, these indications identify Nigeria as being founded on theism. Can Nigeria, then be considered religious state and not secular? Ogbu, (2014:2) presents views regarding the country’s status from its two religious perspectives: A onetime Nigerian Minister of State for Foreign Affairs, Mohammed Nurudeen, was allegedly reported as saying: “Nigeria is one of the most Christian-populated Islamic nations in the world.” This statement upset the leadership of Christian Association of Nigeria (CAN) and called for the then president of Nigeria to sanction the minister. Reacting to the alleged statement of the Minister of State for Foreign Affairs, the Minister of Foreign Affairs, Ambassador Olugbenga Ashiru, stated that Nigeria is a secular state despite the membership with the Organization of Islamic Conference (OIC)³².

Other views come from the leaderships of the two religious groups: the Jama’atu Nasril Islam (JNI) and the Christian Association of Nigeria (CAN). On the one hand, CAN maintains that section 10 of the constitution makes Nigeria a secular state (Sampson, 2014:326 cf. Ogbu, 2014:2) but the issue is beyond mere identification of the status of the constitution as secular. According to Nwosu (2017:1), the status of Nigeria by the constitution is neither religious nor secular but Islamic. He argues:

³⁰ The contents of the 1999 constitutional preamble are as follows: “We the people of the Federal Republic of Nigeria, having firmly and solemnly resolve, to live in unity and harmony as one indivisible and indissoluble sovereign nation under God, dedicated to the promotion of inter-African solidarity, world peace, international co-operation and understanding, and to provide for a constitution for the purpose of promoting the good government and welfare of all persons in our country, on the principles of freedom, equality and justice, and for the purpose of consolidating the unity of our people; Do hereby make, enact and give to ourselves the following constitution...” *The constitution of the Federal Republic of Nigeria 1999. Nigeria World*. Available at <http://nigeriaworld.com/focus/constitution/>

³¹ The contents of the Nigerian National Pledge are as follows: “I pledge to Nigeria, my country to be faithful, loyal and honest, to serve Nigeria with all my strength, to defend her unity and uphold her honour and glory. So, help me God”.

³² A onetime Nigerian Head of States, General Ibrahim Badamasi Babangida was responsible for the registration of Nigeria as a member of OIC in 1986 (Best, 2001:77).

The problem of Nigeria is not corruption, it is not Boko Haram, it is not mediocrity, it is not lawlessness. Our problem is dual ideology within the Nigerian constitution. It must be resolved. If we don't resolve it, Nigeria is going nowhere. There are two ideologies inside the Nigerian constitution. Let me show you something. Sharia is mentioned in your constitution seventy-three times, Islam twenty-eight times, Grand Khadi fifty-four times, Muslim ten times in the 1999 Nigerian constitution. There is no single mention of Christ in the Nigerian constitution. No single mention of Christian in the Nigerian constitution, no single mention of Christianity in the Nigerian constitution, no single mention of church in the Nigeria constitution. Now I ask you Sir, I ask you Ma, is your country an Islamic state, a Christian state or a secular state? Which one is Nigeria? Talk to me! Constitutionally Nigeria is an Islamic state the reason it has not been enforced is because they have not captured the jewel that is needed to enforce it and that jewel is the southwest...

On the other hand, Jama'atu Nasril Islam (JNI) argues that Nigeria is a religious state not secular outlining the following summarized points as reasons. The 1999 constitutional provision does not make any expression that Nigeria is a secular state. The constitution contains provisions that promote religious affairs, for example the educational objectives in the constitution which implies moral education must be based on religion; the constitutional provision created for funding of courts which apply religious laws and laws inspired by religion; the 'Christianization' of the polity implies that the country cannot be considered a secular state unless 'de-Christianized'³³. The Sultan of Sokoto, Alhaji Muhammadu Sa'ad Abubakar III, who is the national leader of JIN argues that whoever believes Nigeria is a secular nation does not understand what secular is (Sampson, 2014:325). According to Sampson, the Sultan explain that there is nothing secular about the country Nigeria because every action gives priority to either Christianity or Islam.

Therefore, the answer to the question whether Nigeria is secular state or not depends on what it means to be a secular state (Sampson, 2014:322). The difficulty on the other hand is the constitutional silence on the word secular. This silence results to individual interpretations of the concept. Nonetheless, in his examination of the concept of secular state, Ogbu (2014:2-9) rejects the understanding of Nigeria as a state which has no concern with religious affairs. He

³³ In her assertion that Nigeria is 'Christianized', and that for it to be genuinely secular must first of all have to be 'de-Christianized', the Jama'atu Nasril Islam (JNI) explain the Christianization of the nation in the following areas: they allude the political system of Nigeria as having its base on western civilization which they regard as Christian. They believe that the Nigeria legal system based on English Common law is Christian-inspired and burdened with Christian ideals and doctrines. The JNI complain on the making of Sunday, a Christian day of rest and worship a work-free day but not so with Friday, the Muslim day of special congregational prayer. Other complains include what they termed as having Christian manifestations in the nation's public life and institutions such as the Christian cross used as a symbol of Medical and Health Services; adopting of the Gregorian (Christian) calendar as official thus making 1st January of each year a work free day without recognizing 1st *Mubarram* a work-free day; arranging long holidays to coincide with the Christian festivities (Christmas and Easter) without considering same with the Muslim festivals. These explanations are found in Ogbu, ON. 2014. Is Nigeria a Secular State? Law, Human Rights and Religion in Context. *The Transnational Human Rights Review*, pp 18.

rather believes that secularism is government's attempt to create an enabling environment for religious freedom in the state. Ogbu maintained that it is preferable to say secular state is not involved than not concerned with religious affairs. This meaning of secular state could be said to serve as justification to the 1999 constitutional provision in relation to religion that provided grounds for religious freedom in the country. In his conclusion, Ogbu (2014:22) asserts that secularism implies that religion is not the foundation of the state but is rather aimed at protecting the freedom of religion. Sampson (2014:332) maintains that in spite of the religious influences on the Nigeria's laws, government patronage of the two major religions, the trifurcation of the legal system, the constitutional depiction that the essential aim of the Nigerian state is to conduct government business in a way that is devoid of religious dictates. To this extent, Nigeria may be categorized as a moderately secular or soft secular state. He explains that there is a clear constitutional effort of separating official from religious affairs on the ground, and more so that there is no state that has absolute secular attributes.

The argument on the status of the country in the context of whether secular or not, on the basis of no verbatim indication should not be a great deal. However, what is much important is a straightforward statement of section 10 of the 1999 constitution that states: "The Government of the Federation or of a state shall not adopt any religion as a state religion". Thus section 1 (1) of the constitution highlights: "This constitution is supreme, and its provisions shall have binding force on the authorities and persons throughout the federation. This line of thought is continued in section 1 (3): "If any other law is inconsistent with the provisions of this constitution, this constitution shall prevail, and that other law shall, to the extent of the inconsistency be void". The challenge to Christian/Muslim animosity motivated by the power and influence of religious majority is the fact that Nigeria is constitutionally described as non-religious country (refer to section 10 as indicated above), and the constitution states prohibition for a state not to adopt any religion as a state religion. Despite these constitutional stipulations, some states in Northern Nigeria operate as religious states that have adopted of Islamic Sharia law³⁴. This case is also argued as true in predominantly Christian states such as Plateau State that is considered a Christian religious state (Baviera 2011:2 cf. Daniel, 2015:1).

³⁴ See appendix 4 for map of Nigeria showing states in Northern Nigeria that adopted sharia law, with some given full and others partial implementation.

Notwithstanding, with these contentions, the 1999 constitution provides avenues for safe spaces to promote social diversities and bears the reality of a society that is inclusive in respect of the pluralistic nature of the country. Section 17 of the constitution for example enumerates these clauses, which state social objectives as follows:

1. The state social order is founded on ideals of freedom, equity and justice.
2. In furtherance of the social order: (a) every citizen shall have equality of rights, obligations and opportunities before the law. (b) The sanctity of the human person shall be recognized, and human dignity shall be maintained and enhanced. (c) Government actions shall be humane. (d) Exploitation of human or natural resources in any form whatsoever for reasons, other than the good of the community, shall be prevented. (e) The independence, impartiality and integrity of courts of law, and easy accessibility thereto shall be secured and maintained.
3. The state shall direct its policy towards ensuring that: (a) all citizens, without discrimination on any group whatsoever, have the opportunity for securing adequate means of livelihood as well as adequate opportunity to secure suitable employment. (b) Conditions of work are just and humane, and that there are adequate facilities for leisure and for social, religious and cultural life. (c) The health, safety and welfare of all persons in employment are safeguarded and not endangered or abused. (d) There are adequate medical and health facilities for all persons. (e) There is equal pay for equal work without discrimination on account of sex, or on any other ground whatsoever. (f) Children, young persons and the aged are protected against any exploitation whatsoever, and against moral and material neglect. (g) Provision is made for public assistance in deserving cases or other conditions of need. (h) The evolution and promotion of family life is encouraged. Additionally, section 18 indicates that the government is responsible for educational objectives and is mandated to direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels.

The second category of sections created in the constitution dedicated to the general provision of fundamental rights of the citizens can be found in sections 33 – 44 summarized as follows:

- Section 33 – Right to life. Every person has a right to life, and no one shall be deprived intentionally of his or her life, save in execution of the sentence of a court in respect of a criminal offence of which he or she has been found guilty in Nigeria.
- Section 34 – Right to dignity of human person. Every individual is entitled to respect for the dignity of his or her person, and accordingly, no person shall be subjected to torture or to inhuman or degrading treatment.
- Section 35 – Right to personal liberty. Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in the cases and in accordance with a procedure permitted by law.
- Section 36 – Right to fair hearing. In the determination of his or her civil rights and obligations, including any question or determination by or against any government or authority, a person shall be entitled to a fair hearing within a reasonable time by a court or other tribunal established by law and constituted in such manner as to secure its independence and impartiality.
- Section 37 – Right to private and family life. The privacy of citizens, their homes, correspondence, telephone conversations and telegraphic communications is hereby guaranteed and protected.
- Section 38 – Right to freedom of thought, conscience and religion. (1) Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance. (2) No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if such instruction ceremony or observance relates to a religion other than his own, or religion not approved by his parent or guardian. (3) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination. (4) Nothing in this section shall entitle any person to form, take part in the activity or be a member of a secret society.
- Section 39 – Right to freedom of expression and the press. Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference.

- Section 40 – Right to peaceful assembly and association. Every person shall be entitled to assemble freely and associate with other persons, and in particular he may form or belong to any political party, trade union or any other association for the protection of his interests. Provided that the provisions of this section shall not derogate from the powers conferred by this constitution on the Independent National Electoral Commission with respect to political parties to which that Commission does not accord recognition.
- Section 41 – Right to freedom of movement. Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereby or exit therefrom.
- Section 42 – Right to freedom from discrimination. (1) A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person: (a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religious or political opinions are not made subject; or (b) be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religious or political opinions. (2) No citizen of Nigeria shall be subjected to any disability or deprivation merely by reason of the circumstances of his birth. (3) Nothing in subsection (1) of this section shall invalidate any law by reason only that the law imposes restrictions with respect to the appointment of any person to any office under the State or as a member of the armed forces of the Federation or member of the Nigeria Police Forces or to an office in the service of a body, corporate established directly by any law in force in Nigeria.
- Section 43 – Right to acquire and own immovable property. Subject to the provisions of this constitution, every citizen of Nigeria shall have the right to acquire and own immovable property anywhere in Nigeria.
- Section 44 – Compulsory acquisition of property. (1) No moveable property or any interest in an immovable property shall be taken possession of compulsorily and no right over or interest in any such property shall be acquired compulsorily in any part

of Nigeria except in the manner and for the purposes prescribed by a law that, among other things: (a) requires the prompt payment of compensation therefore and (b) gives to any person claiming such compensation a right of access for the determination of his interest in the property and the amount of compensation to a court of law or tribunal or body having jurisdiction in that part of Nigeria.

It could be observed that the exclusion and discrimination discussed in 2.2.2 especially in the areas of education, employment and other public amenities contravenes the statement of section 17 on social objectives and the rights and privileges of all citizens. It also includes the religious minority rights and privileges that have been denied (2.2.2) in cases such as the denial of citizenship for minority groups, acquisition of property, religious rights of worship, despite that these have been inscribed in the constitution as fundamental rights in sections 33 and 44. Thus, the unfolding of these sections of the constitutional law indicate the unconstitutional practices in the discrimination and denial of citizens' rights. The next area of discussion explains the dysfunctional relationship in the challenge of religious education in Northern Nigeria.

2.2.4. The challenge of religious education

Before the advent of Islam and Christianity in Northern Nigeria, the indigenes already had their religion, culture and a form of informal education which enabled young people to learn different crafts and societal skills such as perseverance, hard work, and bravery. These skills equipped the people to be professional hunters, farmers, fishermen, swimmers, cooks, builders, thatcher's, hair weavers among other professions. Another form of education among the indigenous people that is still practised to date is an event in which lessons are projected through storytelling and quizzes as theoretical class. The practicum involves the supervision of the young people participating in the skills learned. Therefore, the three educational traditions described as indigenous, Islamic, and Western responsible for the three religious groups: African Traditional Religion³⁵, Islam, and Christianity (Ajah, 2015:267), can be argued to have a root of educational orientation.

Islamic education came with the learning of Arabic as the language of the Qur'an, without which adherents would not be able to read and understand it. This made the teachings of the religion and the language in primary schools to be carried out simultaneously (Ajah, 2015:268). The learning of Islam and Arabic were grounded through the rigorous support

³⁵ The African Traditional Religion (ATR), will be used interchangeably with indigenous people's religion.

from the Islamic traditional rulers with the preference the employment of only those educated in Islam and Arabic as local administrators (Mkpa 2013:4). The learning of both Islam and Arabic with Ulamas as instructors saturated Northern Nigeria as it is estimated, in 1914 there were about 25, 000 Qur'anic schools in existence in the region (Ajah, 2015:268). After a long-standing existence of Islam and its traditional education, Christian missionaries arrived the region with the gospel and education referred to as Western. The mission agency used schools as a means of religious instruction, general moral teaching, skill acquisition and elementary class. The western education floated and promoted by the foreign Christian missions was offered free while in some cases, it was highly subsidized. As a result, many of the Nigerian leaders today are beneficiaries of this education (Ajah, 2015:264-265).

The development of the western form of education followed the nation state of amalgamation in 1914 and its subsequent independence in 1960 (Ajah, 2015:268, 269). Western education found full acceptance in the southern part of the country whose population is mostly Christians. On the contrary, the northern part was Muslim dominated and mostly trained in Islamic religious education. The National Population Commission (NPC, 2009) records that Northern Nigeria in comparison with Southern part in terms of western educational enlightenment, the south has gone far ahead with less than 20% of children who do not attend school compare to over 50% in the north. Tibenderana (1983:517-518) pointed out that the Northern Nigerian Emirs, who before the establishment of the Northern Regional House of Assembly in 1947 were the vanguard of the northern political leadership, were blamed for the western educational backwardness in Northern Nigeria. He revealed the following suggested reasons as blame against the Emirs.

- There was no commitment by the emirs to challenge the limits of educational growth established by the government.
- The emirs rarely pressed the British government to build more schools.
- It was alleged that no emir throughout the British rule ever make request for funding towards educational development in his emirate.
- Out of fear that the new education emerging outside the traditional Islamic class would challenge the political and religious authority, the emirs did not encourage western education development.
- Majority of emirs, district and village heads refrained their children from attending western education.

- The emirs did not see the need for western education because it was only viewed as dangerous to their faith community.
- The emirs, out of the fear for proselytization against them, discouraged their children from attending western education.

Despite the establishment of government sponsored education in 1910, it was argued that most of the emirs were reluctant to send their sons when asked to western education-based schools. They would instead send those of their slaves and servants (Tibenderana, 1983:522). The interest was exclusively on religious education: the religion (Islam) and the language (Arabic) of the Qur'an. Over the years, awareness and enlightenment changes the understanding towards western education and the urgent need to patronize it. As a result, it was pointed out in commendation that all the First-Class Emirs³⁶ of Sultan Abubakar's generation received formal western education. Only the old³⁷, between the ages of 63 and 80 by 1952 could not attend due to their ages (Tibenderana (1983:522. Western education continued to receive acceptance in Northern part of Nigeria among the Muslim community. The emirs and Islamic religious leaders today not only permit their faithful to attend western education schools,³⁸ but they also establish schools that run both Islamic and western education concurrently. Colleges that offered a combination of western and Islamic education for the training of Arabic teachers were also established in some state (Baba, 2011: 7). Some of the established colleges include Sokoto Arabic Teachers' College (1963), Arabic Teachers' College Gombe (1979), Arabic Teacher's College Maiduguri (1979), Arabic Teacher's College Hadejia (1979), and Arabic Teacher's College Katsina (1979) (Umar, 2003:16). The curriculum provided proficiency in English language, other western secular

³⁶ These emirs were Ahmed, the Lamido of Adamawa (943-53), Samaila, the emir of Argungu (942-53), Yahaya, the emir of Gwandu (1938-57), Usman Nagogo, the emir of Katsina (1944-81) and Ja'afaru, the emir of Zaria (1937-59).

³⁷ They were too old to attend school: Umar Ibu Muhammad Al Amin Al Kenemi, the Shehu of Bornu was 80yrs; Yakubu, the emir of Bauchi was 63yrs; Abdulkadir, the emir of Ilorin was 65yrs; Abdullah Bayero, the emir of Kano was 76yrs and Muhammad Ndayako, the emir of Bida was 70yrs.

³⁸ More recently there was an Islamic religious leader Muhammed Yusuf, the founder of a radical Islamic sect called "Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad" but popularly known as "Boko Haram" who strongly refuted western education. Yusuf sought the forceful imposition of Sharia Islamic Law by fighting against western education thus the name "Boko Haram" which literally means western education is forbidden or evil. The motive behind the ideology is to replace modern state formation with the traditional Islamic state because western values run contrary to Islamic values (Adegbulu, 2013:266, 270). The Boko Haram attack started in 2009 and continues to date with casualties from both Christian and Muslims religious groups in the region. It initially started against Christians and later included Muslims. Bitrus (2016:383) argues that the involvement of Muslims in Boko Haram's attack is designed to blindfold the public from perceiving the reality of the Boko Haram's mission against the Christians. On the other hand, he explains that Muslims are also attacked because they are perceived as threat to Boko Haram's mission and or perceived as collaborators with government. Similarly, Sodiq (2009:669) states that the attack was launched on Christian whenever any sect of modern revivalism of Islam attacks Westerners or denounces modern materialism. These movements always assume that Christians are agents of the West, therefore, are directly or indirectly agents of oppression against Islam and Muslims. He thus points out that this might be the reason why some Muslims attacked Christians and their places of worship.

education and Arabic and Islamic education. Today, there are many government Islamic colleges existing in Northern Nigeria.

While the indigenous and Islamic forms of education continued with their respective adherents, the western education was withdrawn from their custodian (the Christian missions) and nationalized (Turaki, 2010:171). The primary education was taken over by the government in the late 1960s, and later in the early 1970s, secondary schools, teacher training colleges and hospitals were nationalized by the government. Various reasons were suggested for the withdrawal and nationalizing schools and other institutions. It was discovered that the practice of western education was gaining more ground in the country's regions dominated by Christians (southern regions), thus the need for nationalizing western education after the independence to foster a common system of education across the country (Ajah, 2015:269). It was also believed that public education is supposed to be government responsibility not private (Imam, 2012:188). The other reason was the argument that Christian missions used the western education as advantage for proselytization (Turaki, 2010:171). It was argued that the withdrawal of western education and its nationalization brought about the fallen standard of education, morality and character building (Ajah, 2015:264).

The fallen standard of education resulted to the proliferation of private schools, which operate with better standards than the public schools. However, the major challenge of private academic institutions remains the charging of high fees that makes it exclusive to the elites and well to do individuals. In respond to the fallen standard of public education, there was an awakening of a return to the original owners. According to Ajah (2015:271), the interest and hope of having the standard of education improved prompted the decision by some state governors to accept the reversion. Ajah cited Lagos as the first state to have started the return of the schools in 2001. Other states that later followed include Imo, Ogun, Plateau, Anambra, Abia, and Delta with, for example Anambra State returning 1,040 primary schools and Delta State 40 schools to their original church owners. Supported by Nigeria Labour Congress (NLC), the government teachers protested the reversion with a threat of strike action, on the ground that the government is shying away from its responsibility of Compulsory Free Universal Basic Education Act 2004 (Osuagwu 2012:8). Other reasons for the protest were that the church leadership was too strict, and they made the school business a profit-oriented venture (Ajah, 2015:271). Different religious groups assert that mission schools are better equipped than public schools and that their students perform better academically than those in public schools. These groups argue against the opinion of those

who object the reversion of the schools to their original owners and demand that the cost of education must be free or highly subsidized as in the early mission schools, as it was sponsored by foreign missionary agency. However, it was considered that to offer and maintain quality education payment is not negotiable (Christianity Today, 2012:2). Christian communities (churches) and Muslim communities keep establishing schools alongside government as a result of the fallen standard of education in public schools. Patronage of these schools depend on parents' ability to afford private schools or manage with the public schools.

Religious education in Northern Nigeria and its challenges

Islamic Religious education originated before the colonial era in the region through the teaching of Arabic and Islam (Ajah, 2015:268) while Christian Religious knowledge came through colonial administrations and the Christian missionaries (Ugbor, 2015:40). During the colonial period the teaching of the religious subjects were carried out separately in the communities of the religious groups. There were hundreds of missionary schools and many churches in the region of Northern Nigeria by the time of the national independence in 1960, the development which already produced a state of hostility and suspicion between the two religious groups (Sodiq, 2009:650). The Muslim community did not welcome the activities of the Christian missionaries because they were in fear that their children could be converted and also felt that the region of Northern Nigeria belong to them (Kwashi, 2004:62). The Christian missionaries' educational policy designed a plan of addressing the divide between the two religious groups by translating the Bible into some languages including Hausa, the Muslims' language in Northern Nigeria (Ugbor, 2015:54). These efforts were through Christian/Muslim cooperation and were also advanced by the Premier of Northern Nigeria Sir Ahmadu Bello, who encouraged the Christian community that the policy of his government was to be focused on religious tolerance without religious favouritism. The Premier appreciated the work of Christian missions and promised to continue to partner with them in the educational development of the region (Turaki, 1993:171).

The nationalisation of missionary schools enabled public schools to offer both Christian religious education and Islamic religious education to respective religious students. The Islamic religious education was focused on faith and moral principles through the teaching and reading of the Qur'an, Hadith and the Sharia (Islamic law), as a way of life. The aim of education was to equip the Muslim children for adult life (Ugbor, 2015:40). In Christian

religious studies students are taught moral lessons from the Old Testament (OT), the synoptic Gospels, and the epistles on selected themes (Ugbor, 2015:99). According to the National Policy on Education (NPE) revised in 2008, Christian Religious Studies (CRS) and Islamic Religious Studies (IRS) continue to co-exist³⁹ in public schools as core subjects in Primary Schools. In Junior Secondary Schools (year 1 – 3), the two religious subjects are core for all students, while in Senior Secondary Schools⁴⁰ (year 4 – 6), the religious subjects are core only to students of the humanities but indicated as parts of the compulsory subjects (NPE, 2008:19-30). In practice, the religious education began to experience challenges because the privileged majority religious group made the teaching of religious education exclusive to its religious teaching.

The reports of the Christian Solidarity Worldwide (CSW, 2008:7) confirmed the assertion made by Kwashi (2004:67) in relation to discrimination against Christians. In Katsina and Borno states, Christians complain that their children who attend public schools do not receive Christian religious teaching but, on the contrary, forced to join Islamic religious class. This assertion has been affirmed by the report of the 21st century Wilberforce Initiative (2016:1). The CSW reports also complained that in 2004, Katsina state government removed Christians Religious Knowledge (CRK)⁴¹ as a subject of learning from the primary and secondary schools' curricula. Islamic scholar Yoshau Sodiq also complained about Christian/Muslim dysfunctional relationship in relation to educational discrimination that Muslim minority group suffered. Sodiq (2009:657) pointed the discrimination in Christian dominated communities and in the institutions established by Christian missionaries. He noted that in such educational institutions, Muslim students were denied Islamic education and were made to attend Christian Religious Studies by force. Sodiq exemplified schools like Wesley College in Oyo, St. Luke's College in Ibadan, Mount Olivet Grammar School in Ibadan, Ode-Omu (Oyo State) Community Grammar School, and Loyola College in Ibadan. Even though the examples of the schools Sodiq presented are not located in the region of this research, the reality of what is happening in Northern Nigeria is the possibility in every local government or state where minority groups are marginalized. These examples show forms of discrimination in cases of the privileged position of the majority.

³⁹ The coexistence of these subject means they are both allowed and taught with Christians going only for CRS and Muslims taking only IRS.

⁴⁰ At this level, the curriculum for Senior Secondary Education is designed in accordance to four fields of studies: Science studies, Technology studies, Humanities, and Business studies (NPE, 2008:28)

⁴¹ Christian Religious Knowledge is also known as Christian Religious Studies (CRS); therefore, the usage should be considered interchangeable in this research.

More recently, a report on social media showed that Christian Religious Studies (CRS) has been scrapped from the National Curriculum of Education. The rumour was raised as a national concern when a representative of Christian Association of Nigeria, House of Representative, and the minister of education made comments about it. It was later realized that CRS would be made as part of an omnibus subject and would not be totally scrapped off the curriculum. In his explanation, the minister blamed the publisher who created the confusion by producing a textbook on CRS and IRS that is used in some private secondary schools (Bashir, 2017:1). According to Bashir, the minister explained his directive to schools that Christian Religious Studies (CRS) and Islamic Religious Studies (IRS) be taught as separate subjects. The minister explained this position in a National Television Authority (NTA) Network News Extra⁴² of 21 June 2017 and highlighted that he had persuaded the National Council on Education to make the teaching of CRS and IRS compulsory to all Christian and Muslim students respectively. It was however later revealed that the allegation was informed by the reality of the subsuming of religious education in civic education. The issue was discussed at a plenary among the members of the House of Representatives who condemned the government policy that allowed the subsuming of religious education in civic education as a subject (Nwabughio, 2017:1). The House therefore agreed that Islamic Religious Studies and Christian Religious Studies be taught independently as distinct subject. According to Emejo (2017:1), the accepted resolution has relatively brought the controversy over the alleged removal of CRS to an end as the new policy was set to take effect in September 2017.

Charles Adeyinka Adisa, the National President Nigeria Christian Graduate Fellowship (NCGF) in an address⁴³ to the Nigerian Senate President Senator Bukola Saraki on behalf of the Christian Association of Nigeria (CAN) argued the case by presenting observations from the Christian position. His address made observations from the current 9-year basic educational curriculum. The first observation was that Christian Religious Studies, which in the past used to be an independent subject is now grouped with others⁴⁴ under one main subject called Religion and National Values (Adisa, 2017:2). The second observation concerned the content of the curriculum and the approved textbooks by the Nigerian

⁴² Available on YouTube at <https://www.youtube.com/watch?v=i4KXrUB041g> Accessed 10/07/2018.

⁴³ Copy of the address is available at <http://kingdomnewsng.com/news/456-position-of-christians-in-nigeria-on-the-issue-of-christian-religious-studies-as-reflected-in-the-current-9-year-basic-educational-curriculum-presented-to-the-president-of-senate-on-wednesday-july-12-2017> Accessed 10/07/2018.

⁴⁴ Christian Religious Studies was grouped with Islamic religious studies, Social studies, Civic education and Security education as one main subject identified as Religion and National Values.

Educational Research and Development Council (NERDC). According to Adisa, the content deliberately denigrated the person of the founder of the Christian faith. He pointed that in the section of the Islamic religious studies in the same omnibus curriculum document, the death and resurrection of Jesus Christ is impudently denied. This was highlighted as blasphemous because it is the cardinal truth of the Christian faith. Adisa explained that it would be understood if this observation was found or limited to a private religious belief, but that such a statement in a national document for all faiths was obnoxious, offensive and provocative.

In view of these observations, Adisa presents the Christian consensus as follows:

1. Scrap the omnibus subject of the nomenclature “Religion and National Values” as a subject, and in its place let there be three distinct subject each on its own – Christian Religious Studies, Islamic Religious Studies and Social Studies, while Civic & Security Education can be combined or made optional.
2. We demand immediate reinstatement of Christian Religious Studies (CRS) in the Curriculum of the States' Ministries of Education in the States that have delisted it from their school Curriculum, particularly, Kwara and Niger states, and most states in the North.
3. The Christian faith has suffered monumental damage caused by the publication and circulation of the curriculum. We consider the curriculum defamatory and demand unreserved apology from the Federal Ministry of Education and Nigerian Educational Research and Development Council (NERDC).
4. Federal Ministry of Education and State Ministries of Education must be made to employ religious studies teachers so that pupils and students will have the opportunity to study any religion of their choice in all public schools in Nigeria. “I would like to bring to your notice sir as you may well be aware, several states in the North since the 80's have stopped employing CRS Teachers in their public schools. Some even went to the extent of coercing and flogging Christian children who refuse to do Islamic Studies. A very recent example came from your very home state, Kwara”.
5. We demand that Christian Association of Nigeria (CAN) be allowed to provide Christian Religious Studies Teachers in each of the states that claim they are unable to source and recruit Christian Religious Teachers. In Niger State, Christian Association of Nigeria in the past decade had had a running battle with successive state governments over the

employment of CRS Teachers in Public Schools. At some point, CAN volunteered to pay the salaries of the CRS Teachers, which was declined by the state authorities.

6. We demand that the curriculum be redesigned to reflect true Christian values for our children, not humanistic social/ moral instructions. This curriculum should teach them to love, respect and reverence the God of their fathers Jehovah Elohim, who sent His only begotten Son Jesus Christ to die for our sins, whose resurrection gives us passport to Heaven.
7. The involvement of all stakeholders in the review of the curriculum such as CAN, Nigeria Christian Graduate Fellowship, Parents Teachers Association (PTA) of Schools and Private school proprietors. Nigerian Educational Research and Development Council (NERDC) should not at their whims and caprices hand-pick those to participate in the review.
8. Offensive items in the curriculum that are blasphemous should be expunged as a step to restoration of mutual respect.
9. Morally degrading items should be removed from the textbooks.
10. NERDC should be empowered to penalize erring publishers and State Ministries of Education that violate the rules and should not be a toothless bulldog.

Another challenge of religious education in Northern Nigeria is the exclusive teaching of the dogmatic Christian and Muslim doctrines. As pointed out already, the Islamic religious education focused on faith and moral principles through the teaching of the Qur'an, Hadith and the Sharia. Christian religious studies teach moral lessons from the Old Testament (OT), the synoptic Gospels, and the epistles on selected themes (Ugbor, 2015:40, 99). The exclusive teachings of the dogmatic Christian and Muslim doctrines created ignorance or distortion among the religious groups on each other's beliefs. The need for the reformation of the current curriculum on religious studies to reflect inter-religious curriculum has been recommended by Sampson (2012:128 cf. Ugbor, 2015:110). The teaching of inter-religious studies will include in its curriculum Christian and Muslim basic truths of what is taught in each religious group. In this way, each religious adherent will learn exactly what is taught in the other religious group. This will be useful because one of the motivators of religious provocation and blasphemous statements in Northern Nigerian context that generates

religious violence is a religious exclusive reliance on own perception of the beliefs of the other religion⁴⁵. Therefore, the inter-religious teaching with curriculum drawn from each respective religious group will offer accurate religious teaching. Inter-religious studies should thus be made available at the grassroots at both public and private primary and secondary schools, and a general course of study at tertiary institutions to promote Christian/Muslim inter-religious relationship. Additionally, private religious institutions such as seminaries, Islamic religious schools or religious universities should either employ⁴⁶ or invite visiting lecturers from each other's religious professionals to ensure there is right teaching of what is believed in each religious group. This is to avoid the improvising of lecturers from within who is not trained from the perspective of the other religion, thus has the tendency of teaching a biased or distorted doctrine.

The above section (2.2) considered the theoretical context of Christian/Muslim co-existence and revealed what is happening in relation to dysfunctional relationship. The next section will focus on the empirical understanding and practice of dysfunctional relationship among Christians and Muslims. The data was gathered through in-depth qualitative interview that explained “what is going on”. The methodology and research design are explained in chapter four and the research findings presented in appendix 18.

2.3. An empirical understanding of Christian/Muslim dysfunctional relationship

The interest of descriptive-empirical task is to gather relevant information that helps in interpreting a situation or context. In view of this, part of the results presented in appendix 18 are relevant to this chapter. The results were realized through thematic data analysis and will therefore be presented in themes, elaborated with few examples of the raw data and explanation.

⁴⁵ I was having an inter-religious discussion with a Moroccan Islamic scholar during a break time after a conference presentation at Uppsala University in April 24-26, 2018 in which he made the following categorical statement: “...one of the major divergences between Muslim and Christian faiths is the fact that Christians believe in three Gods, and Muslims in only one God”. I promptly replied “No!” Christians do not have or believe in three Gods. I told him, that is what non-Christians, particularly Muslims thought when Christians talk about the doctrine of Trinity, yet Christians have and believe in One God. I took my time to explain the doctrine of Trinity to him. What I further understood from the conversation is that Muslims teach about Christians’ beliefs and practices from their (Muslim) perspective not from the Christian perspective. This mentality is not unique to Muslims, as Christians also often understand and interpret Islamic beliefs and practices from their own perspective. The self-religious means of understanding other religious belief and practices ultimately result to a distorted view of each other’s religion.

⁴⁶ This is of course feasible and happening around the world with example of Prof Yushau Sodiya a Muslim Islamic scholar who started his teaching carrier in Nigeria with University of Sokoto (1980-1983) now called Usman Danfodio University Sokoto (UDUS). He specialized in Islamic Studies, Islamic law, Islam in America and African Traditional Religions and is a lecturer at Texas Christian University teaching Islamic courses since 1992. See <http://sodiya.yoshee.com/main/biography/> Accessed 13/07/2018.

The responses to the first six interview questions provide relevant information for understanding the situation among Christians and Muslims in Northern Nigeria. The section will thematically consider the following units of evaluation: the challenge of Christian/Muslim co-existence in relation to dysfunctional relationship, the extent and effects of dysfunctional relationship, religious leaders' attitudes to the inter-religious dysfunctional relationship and the understanding and relevance of healing and reconciliation among Christians and Muslims.

2.3.1. The challenge of Christian/Muslim co-existence in relation to dysfunctional relationship

Question 1: What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship?

Theme 1: Inter-religious ignorance makes both adherents vulnerable and accessible to enemies of unity.

The lack of an understanding for the need of unity between these groups result to vulnerability to intruders and spontaneous response to crisis generated from without. Some of the responses below points out to this challenge.

Relationship between Muslims and Christians is cordial but only to those who are knowledgeable of their faith. If you are knowledgeable about your faith, you will be able to interact very well with the other person who has also studied his own religion and understood it. Nobody will cajole him to take a gun and shoot another person because he knows the truth of what his religion teaches him. There will be cordial relationship when there is knowledge. Education helps cordial relationship between two bodies, because in school, both Christian and Muslim students interact and even sleep together without any problem due to the knowledge that shapes their minds - they trust each other without any negative thought towards one another. The problem comes in is the cases of influence by outsiders – if a Muslim who refused to take to heart the true teachings of his religion sees that another Muslim is living peacefully with a Christian, he gets an evil idea in his mind: “you are a Muslim why are you living with that Christian?” this will make that Muslim begin to have some reservations in his relationship with the Christian (JR13).

Another challenge is lack of unity, where intruders easily cause us to fight each other. So far both religions are from God there is no need to detest each other (J15).

Another challenge is that Muslims do react negatively to foreign issues thereby killing Christians. It happened sometimes in 2005 here in Gombe when somebody from another country allegedly designed a caricature of Prophet Mohammed as a result many Christians were made scapegoat (FR33).

Ignorance according to respondent JR13 make some adherents respond to issues without considering the facts and the truth; and the influence of intruders has been noted as a source of crisis instigation to Christian/Muslim relationship. Respondent FR33 pointed that Christians becoming scapegoat as a result of an outside generated crisis for example the 2006 violence that put Christians and Muslims in Northern Nigeria into a state of devastation. This is noted by researchers such as Gwamna (2010: 64-66) and Griswold (2010:23) who both affirmed the Northern Nigerian Christians as scapegoats of for example in the Osama Bin Laden riot (2001) and the Prophet Mohammad Cartoon crisis (2006).

Theme 2: Inter-religious ignorance can produce and maintain constant reoccurrence of unfortunate events among the religious groups.

Some of the responses pointing to the challenges of inter-religious ignorance in the context of crisis among the religious groups pointed to a series of unfortunate events as it emerged from the following responses:

Basically, Christians and Muslims in this state have lived almost as brothers but later on the relationship was confronted by crises that brought about lack of trust (BR18).

One of the things that have created a deep gully in the relationship between Christians and Muslims is the constant reoccurrence of sad events - when we are trying to settle one issue here, another similar one is happening there. This has brought about difference in settlement; Muslims now live in a different part away from Christians. As I am talking to you now, several incidents have happened and are still happening. In fact, a brother of a Pastor friend of mine was killed about just five kilometres from a military checkpoint; so, we begin to feel that the government is aware of what is happening, and they allow the perpetrators go free. That means they support the Muslims' killings of Christians (BR28).

The youth probably due to lack of knowledge of the two religions, go an extreme end to take laws into their hands, which according to the two religions they are going contrary. Since the Northern Nigeria and Gombe are having these two religions in a family, you may have people who are practicing these two religions and yet the family do not fight but in the larger society you see conflicts. The way I see it is probably lack of knowledge of the two religions, for instance, if Christians will know the basic knowledge of Islam – what are lawful and what are not, likewise the Muslims to get that of Christians many conflicts will be avoided (FR35).

The constant reoccurrence of unfortunate events among Christians and Muslims pointed in BR28 can be noted in the works of, for example Dopamu (1989); Turaki (1999); Omotosho (2003); Sodiq (2009); Abdu (2010); Sampson (2012); Usman (2013) indicating the periodic crises that started in 1980 (for timeline see Sampson 2012:105-112).

Theme 3: Inter-religious ignorance has made the religious adherents to keep confusing crisis among ethnic, politics and religion, thus making crisis to alternate among the three.

Some religious crises are said to have metamorphosed from tribal or political crisis, pointing to how religion has permeated tribal and political spheres in people's life. This is revealed for example in the following responses:

One of the challenges faced by these two religions is tribal clashes because Nigeria is a Multi-ethnic and multi-religious country. The case of ethnicity takes the entire matter. Sometimes you see two different tribes having a misunderstanding which some people they later turn into religious crisis. For example, the Herdsmen and some communities in Taraba, Plateau, and Benue states (FR40).

Youthful exuberant has been taken advantage of, as some politicians sponsor the youths for violence in the name of politics. Before you know, it has become religious. The youths in the society are not properly utilizing their potentials as they are not duly employed. However, if the youths are properly engaged in productive labour especially by the government, the problems caused by our youths will be solved (FR45).

What I consider challenge of Christian/Muslim relationship is the interference of two different things into religion which is politics and tribalism. But religion has caused no problem; whether Christianity or Islam. They do not pose any problem at all; it is the interference of politics and tribalism that have brought challenges between the two religions (BR24).

Some crises start as political or ethnic/tribal and soon turn into a religious dispute. This state indicates the fluid relationship between the socio-political and religious. In the report on the inter-religious tensions and crisis in Nigeria, Prince Bola Ajibola, a member of the international joint delegation of the World Council of Churches and the Royal Aal al-Bayt Institute for Islamic Thought indicates that "In Nigeria, three things are intertwined; religion, politics and ethnicity and the three are beclouded with corruption, poverty and insecurity. It is therefore difficult to solve one without considering all other underpinning factors" (The Royal Islamic Strategic Studies Centre, 2012:9). According to Usman (2013:41), religion is often dragged into politics and ethnic spheres so that when tension arose from politically or ethnically motivated causes, it easily turns into a religious crisis.

Theme 4: Social media has been misused for spreading inter-religious ill information that triggers more tension among the adherents.

Social media as a challenge to Christian/Muslim relationship has been identified in the following response:

Before, we used to live peacefully but now social media has brought some challenges such as when for example I say something now, somebody will change it, so before you know it, the world has taken it either negative or positive – the negative ones are the ones putting us in the challenges we are in today (JR5).

In citing an example of the leaders' effort in addressing the challenges, a respondent indicates the challenge of social media:

...here in this University where the case of a lady who posted religiously sensitive information on social media that almost caused religious crisis, but the leaders played a very significant role in calming the situation (FR46).

Social media is one of the public platforms where people express their views. In some cases, sensitive issues that pertains religions are aired out, and the immediate neighbours become victims of scapegoating. According to Sampson (2012:112), “provocative and inciting utterances, sensational journalism, political manipulation of religion, incitement in the social media and mobile telephony, among others, as key causes of religious violence in northern Nigeria.”

2.3.2. The extent and effects of dysfunctional relationship

Question 2: How would you describe the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1: Youths are abused for personal political interest as they are often used as tools for causing political and religious mayhem.

The youths are mostly the people used by leaders in generating crisis and are ultimately the victims of the same crisis. The following views from the respondents expresses these crises:

Today a politician who is a Muslim does not mind the consequences of drug loading a child of another Muslim to be a bodyguard during political campaign with lethal weapons. If you say no, he amputates your hands; similar instance is also obtained at the other side, just because of politics. Coupled with the scourge of poverty, unemployment, diseases, all these things put together, we are on a time bomb. If the leaders have knowledge but they behave like this, the uneducated and the less privilege will behave like animals (JR2).

The political incursion into religion gave politicians the chance to sponsor youths to cause political crisis which usually ends up being a religious crisis (FR40).

One of the effects is manipulation. When people are not knowledgeable about their religion, they can be easily manipulated by other people to doing something that is not accepted – people causing problem here and there in the name of protecting religion, how can you protect a religion that you know very little or nothing about? The misuse of the youths has brought lack of discipline in the society (FR45).

While youths are supposed to be employed and given opportunity to explore their potential, they are unfortunately abused by both political and religious leaders for individual or religious group interest. The youth in the Nigerian context are people between the ages of 18 and 35, who are citizens of the Federal Republic of Nigeria (National Youth development Policy, 2001:4). According to Ononogbu, (2017:13) the youths described by the Federal Republic of Nigeria constitute about 60 per cent of the country's population. A range of socio-religious groups, terrorist cells, public and opinion leaders, including politicians, religious and even military leaders and governments have been implicated as those that abuse the availability of the youth to carry out violent conflicts in Nigeria, (Ononogbu, 2017:15-16). The youth consider their involvement in the acts of perpetration as means of earning a living since they are mostly unemployed.

Theme 2: An individual or group that is self-centred practice injustice against others in the community.

Another factor in religious intolerance is a self-centred outlook that results to members of particular group perceive that there is injustice against them. This theme is pointed out in the following responses:

A selfish man cannot accommodate justice, and where there is no justice everything goes wrong. Therefore, the challenges bring about injustice (BR21).

The effects of these challenges bring disrespect, lack of justice, equality and prejudice. These put together often results to crisis (JR3).

It brings about injustices and violent clashes in the society. Some people feel alienated and frustrated. Because of religious and political sentiment, incompetent people who cannot even read have been elected into positions where they cannot perform to expectation (FR46).

Religious disagreements have resulted from injustice, despite the common belief in the two religions that injustice was not condoned by Prophet Mohammed and Jesus Christ. According to Badawi (2010:66), the Prophet remarked that to be true believers, Muslims must engage in practicing compassion as a way of life. In this regard, the Prophet was interested in the liberation of people who suffered oppression, exclusion and other forms of injustices. Similarly, looking at the earthly account of the ministry of Jesus Christ, compassion motivated his care for people to which he discharged without discrimination. Johnson (2012:125) rightly states that Jesus advocates and models a lifestyle that is aimed at bringing restorative justice against the social injustice. These are religiously motivated models for Muslims and Christians toward justice and compassion.

Theme 3: Discrimination among Christians and Muslims is very common to the extent that even residential quarters are polarized.

The extent of religious tensions is that minority religious groups suffer a discriminative effect from the majority even in residential areas. This is reported in the following responses:

The effect is that, it is making genuine reconciliation far and farther. The crises we have has made our society polarized; the people now live separately and unfortunately; we have children that can be referred to as the conflict generation because for the past eighteen years they know nothing other than conflict and their immediate families. They attend a school where there is only one religion and culture so that they don't know anything about the other group. This is bad for the future of the country (BR19).

We see ourselves as enemies. Muslims do not trust me, and I don't trust them, whereas it was not like this before – we used to sit, eat and converse together but now, especially here in Kaduna, we are separated – northern part Muslim dominated, and southern part dominated by Christians. We no longer benefit from each other as before (JR4).

From the economical point view, people determine which customer to associate with in the market – a Christian or a Muslim. These artificial barricades ought not to be. From the social point of view, we are not associating as it ought to be - we are living in a palpable suspicion of ourselves. Settlements are done based on which religion or which tribe one is coming from? So, you discover that something is wrong with our psychology (FR48).

Discrimination or exclusion against the Christian minority in Northern Nigeria was reported to the United Nations Human Rights Council by the Christian Solidarity Worldwide (CSW, 2008:4-8) where areas such as employment in public sectors, access to education, provision of public services were outlined (see 2.4.2 for detail discussion). The research of Mulders (2016:29) on the state of Christian/Muslim relationship in Northern Nigeria reiterates the practice of discrimination in employment and promotion among Christian and Muslim candidates with preference to the latter. In a similar practice, Muslims were reported to have been discriminated by the Christian majority in Plateau state of Northern Nigeria which was understood as one of the causes of religious crisis in the state (Human Rights Watch, 2006:3). The issue of discrimination and exclusion is thus motivated by the majority/minority contest.

Theme 4: Christians and Muslims live with fear and suspicion of each other so that trust is completely lost amongst them.

The fear and suspicion are due to the experience of the reoccurrence of the crisis that sometimes comes as an unexpected attack. The following respondents expressed their views:

This has brought lack of trust between the two religious adherents so that there are crises that caused loss of lives and property on both sides (BR22).

Suspicion crept into the relationship because we already know that they say one thing and do a different thing. Therefore, these issues are irresolvable, and trust is very far from us to talk about peaceful coexistence (BR28).

People living in fear, suspicion which in turn affects the community development and growth and peaceful coexistence with one another, even in families and neighbourhoods, distrust has crept in. These has affected the economy, of the nation (BR29).

The challenges have brought suspicion, lack of trust and violence between Christians and Muslims (BR32).

Living in fear and suspicion generated by constant reoccurrence was also reported in question 1 by respondent BR28 that

...when we are trying to settle one issue here, another similar one is happening there... As I am talking to you now several incidents have happened and are still happening. In fact, a brother of a Pastor friend of mine was killed about just five kilometres from a military checkpoint.

The fear and suspicion imply that each group is regarded as dangerous to each other, and an attack done by one group has the tendency of reprisal by the other.

Theme 5: The relationship between Christians and Muslims is likened to a Hausa proverb “Zaman Doya da Manja ake yi”.

The Hausa proverb “Zaman Doya da Manja ake yi” was formulated in the context of a cooked Yam with palm oil (also called red oil) that does not penetrate deep inside the Yam, although the Yam seems overwhelmed with the oil. The proverb is used to mean that the unity of Christians and Muslims is only perceived as cordial but layered with hatred for each other. This proverb describes the relationship as pretentious. One of the respondents in relation to this relationship explains:

The effects of these challenges are pretence, Christians and Muslims are just living but not in good terms, the state of living could be likened to Hausa proverb that says ‘Zaman Doya da Manja ake yi’ (BR25).

This proverb is evident in the quotidian; regardless of religion, people work together, and share same public and social amenities yet there is an overall underlying animosity.

Theme 6: The effects of the challenges among the religious groups keep triggering and resulting to violent crisis.

The dysfunctional relationship among Christians and Muslims and the resultant religious crises have become interrelated and have causal effect both ways. The views of the following respondents present this causal relationship between the two:

Because there is no good relationship, we both have religious, economic, and political setbacks. It brings about crisis that cause loss of lives and properties (JR112).

The effect is unquantifiable because on several times it leads to loss of many lives as a result of either political or religious crises. The recurrent crises at a point brought the whole of Nigeria to a standstill – most crises in Nigeria started from Jos north because most of the indices of the crises are at play in most local governments in the country. Besides, commercial loss is not quantifiable, and destruction of property usually affects the victims emotionally and psychologically. It has also caused fear in investors who now fear to come and invest for fear of insecurity. Again, it has caused a lot of school dropouts and broken homes. Therefore, preventing these crises is far profitable than looking for a cure. In terms of settlement, today we have ‘no go areas’ for Christians amongst Muslims settlement and vice versa (BR18).

It brings about conflicts between the two religious adherents and lack of development to the society (FR35).

It has a dangerous effect on the people because when one side is more favoured than the other, the other may tend to start a protest: the protest which often results into violence, causing even death and destruction of property and fear of one another in the community (FR42).

The religious crisis resulting from the dysfunctional relationship has affected almost all the 19 states of Northern Nigeria (Sampson, 2012:107-112). The main challenge in this regard is the constant reoccurrence of the crisis.

2.3.3. Religious leaders’ attitude to the inter-religious dysfunctional relationship⁴⁷

Question 3: What are the leaders’ efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1: Religious Leaders are proactive and look out to ensure that situations are doused in the event of crisis.

There is no doubt that some religious leaders faithfully strive to ensure peace not only intra but inter-religiously. Such leaders are not comfortable when there is crisis among the two religious groups. The following are some views of the respondents:

⁴⁷ Under this unit of evaluation, the critique of the strategic approach(es) of the religious leaders would be considered in question 4 that follows.

Leaders are trying all they could to ensure that we have a peaceful coexistence. They are the first point of call when there is misunderstanding. They settle differences amongst their followers. Security agents too are trying because when things try to get out of hand, they are usually called upon to intervene – they ensure that justice is upheld regardless of tribe or religion. They try to see that reconciliation has taken place (JR14).

Leaders are trying their best. My house is by the football field. There was crisis that ensued as a result of the killing of some Muslims. As a leader, both Christian and Muslim women were sheltered in my compound and I ensured that none of them was harmed. The Pastors at Rukuba did the same to the Muslims over there and many other scenarios. Although, there may be few who are not good but most religious leaders are trying (BR21).

There are so many cases that took place which if not for the intervention of both religious and political leaders, there would have been crisis, but there was none: the case of a female Christian teacher who was killed at a secondary school here within Gombe based on false accusation – CAN, JNI and the Government intervened and sorted things out; the case of a Church and a Mosque opposite each other - the umbrella leadership of both Christians and Muslims and the government intervened and sponsored the relocation of the Church without any problem; and the case of false accusation of a Christian owned restaurant, that they sell chicken meat not slaughtered by a Muslim; the JNI, CAN and the government were alerted; investigation was conducted and was discovered that it was a mere rival accusation (FR42).

A good number of religious leaders are united in ensuring that Christians and Muslims co-exist cordially. The two religious organizations – Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI) and individual religious leaders are helping in controlling issues that triggers violent crisis. The use of religious dialogue by religious leaders to control crisis and regain confidence has been noted by Gwamna (2010:169). He believes that religious leaders' efforts using religious dialogue promotes peaceful co-existence among the religious groups.

Theme 2: There are good and bad leaders. In this regard, while the good make positive efforts, the bad sabotages.

Some of the responses responsible for the formation of this theme are as follows:

Whenever there is crisis the police, army and traditional rulers try to offer their contributions toward ensuring that peace is restored. Even religious leaders do give their own contribution. However, sometimes you find out that some Pastors or Imams contradict the efforts of restoring peace by speaking in support of their religious groups (JR16).

I will like to look at this in two separate sets; one is the set of leaders that are true to the truth of their religion and they teach their adherents the truth. The others are those who have compromised their religious truth for the sake of material wealth; instead of teaching the truth they rather instigate infuriating statements. The latter set

of religious leaders is the one causing havoc in the relationship between Christians and Muslims. These two sets of leaders are found in both religions (BR24).

Well we cannot conclude that the entire leaders are corrupt; there are some that are on the right path and others who are not on the right path. However, the ones on the wrong path are more than those on the right path. Sometimes the efforts of the good leaders are sabotaged by the negative contribution of the bad ones because of the limited number of the good. The problem we face especially with the political leaders is that they are the ones abusing our youth. They will gather youth and spoil them with drugs and alcoholic drinks thereby turning them into political thugs and after they have been used and dumped, they become problem to the society. The leaders are not doing anything to rehabilitate these youths (JR8).

Da'awah Institute of Nigeria (DIN, 2009:25) affirms this presence of good and bad religious leaders because it indicates that the Qur'an (3:113; 3:75; 2:8-9) and Sunnah make it clear that not all non-Muslims are bad people, just as not all Muslims are good people. According to Omotosho (2003:25), religious leaders are responsible for the acts of provocation that trigger religious crisis. He exemplifies some Christian and Muslim polemics who engages in provocations that are worth causing violent crisis among the two religious groups. The good religious leaders work hard in different inter-faith groups through organizing inter-religious dialogue, inter-religious training and workshops. The example of such religious leaders who currently engaged in bridge building among Christians and Muslims in Northern Nigeria are discussed below (2.4.2).

Theme 3: Some religious leaders are described as cowards.

Religious leaders who compromise their pulpit ministries for material gain are often the ones who find it difficult to confront and challenge possible triggers of violence from government officials. Some respondents present their views on the character of some religious leaders:

For our Christian leaders, most of them are cowards. They cannot come out boldly and advocate for the truth. Recently, a pastor encouraged his church members to register and vote out bad governance. He was arrested by SSS. The previous government led by a Christian was insulted but no one was arrested. Now most of our leaders are afraid of speaking the truth for fear of being arrested by a government led by a Muslim (BR28).

There is a problem when it comes to the issue of religious leaders. We have leaders of Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI), but they are not united. If these religious leaders will unite and have one voice in challenging issues, there will be no problem. Political leaders too should give religious leaders their due respect and responsibility as well as fulfilling their promises (JR9).

We are not united to fight our common enemy: the Muslims and the Christians preach peace, but we cannot achieve peace from different angle unless we come together (FR42).

Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI) are expected to address any form of bad governance in unity to ensure the civic welfare of their religious adherents as citizens of Nigeria. Even though CAN & JNI were primarily originated for internal unity and harmony, the state of conflict that consequently affects their members implies the need for inter-religious cohesion. There is therefore need for cooperation among the two religious organizations to successfully address the inter-religious challenges together. In this context the four theses of Paul Knitter (2012:397-399) are great inter-religious lessons:

1. The first thesis says unless the religions become part of the solutions, they will certainly continue to be part of the problem.
2. The second is formulated on the grounds that the causes of religious violence can be likened to bad breath, which requires other people to conscientize you. Therefore, the thesis argues for the need of religions to become part of the solution together, and not separately.
3. The third thesis states that to become part of the solution, religions must confront the reason for being part of the problem.
4. The fourth asserts that one of the reasons why religions are easily exploited for the purposes of violence and hatred is because each religion makes exclusive claims.

Theme 4: Religious leaders have abused and compromise their work by putting much desire on materialism and sometimes allowing politicians to use them as campaign agents.

Some responses in relation to above theme are as follows:

Let me start with religious leaders; religious leaders today are the substitutes of prophets and representatives of God's Holy instructions. Therefore, they are expected to be honest, truthful, trustworthy, and proactive on what is taught, but today reverse is the case; you find religious leaders trying to be political leaders and materialistic. This is the problem. If religious leaders can hold on to their integrity, political leaders cannot compromise them – political leaders will have no option than to follow the truth. Unfortunately, religious leaders today are easily bought over by the politicians. However, they are trying in telling the truth of what their Holy books instructs them to teach but they need to lead by example (BR20).

Another challenge is caused by religious leaders. The situation we are in today is full of love for worldly treasures; in my understanding both religions have this problem. And they have embraced politics. To my understanding politics and religion are not the same. But every leader should fear God because in the last day there is going to be accountability and judgement (BR23)

Religion is for peace, guidance, rediscovering the self between you and God, it helps to have human attitude towards the other and so on. But quite unfortunate, the pulpit

had been dragged by ethnic chauvinist, political jingoists and economic opportunist. Before, religious leaders were very upright and godly. If you are a joker you can't come and joke with them, the pulpit was not for sale. No thief can come and give a Pastor or Imam a car by buying the pulpit and none will come and build a Church or Mosque because it is not acceptable. Sometimes we elect substandard people who are not educated to be deciding our fate. So, these are the challenges and the people who are supposed to correct them are privy to the problems (JR2).

Many religious leaders have compromised their ministries with political interests because of desire for materialism. Some pastors and imams are accepted to be lobbied by politicians and allow themselves to be used for political campaigns. According to Diara, & Onah (2014:22), materialism as an excessive quest for or pursuit of material wealth is one of the major root causes of all vices such as bribery and corruption, kidnapping, armed robbery and terrorism perpetrating the Nigerian society today. They noted that religious leaders in Nigeria have become deeply involved in the acquisition of wealth and stressed that the acquisition of material wealth through corrupt means has unfortunately become an intrinsic aspect of the practice of the Nigerian politics. Diara, & Onah (2014:26) postulates that the common claim that some religious leaders use diabolical and money-making rituals to attract people to their circles may not be far from the truth. This consideration is based on the fact that many of such deceptive leaders still draw more congregants to their places of worship. Diara, & Onah express that the prevalence of such practice is worst in Christianity, where prosperity gospel has been on the rise and produced self-made pastors and bishops for materialistic end. Al Chukwuma Okoli & Ahar Clement Uhembe (2014:601) further explain the materialistic desire by religious leaders, pointing that religion has become a serious business, a big-time employer of labour, and a super income generator in Nigeria. They noted the example where prayers, healing, miracles and anointing are dispensed apparently according to the principle of 'earn as you pay'. They indicate that in other instances, one may need to even pay a 'consultancy fee' in order to see such religious practitioners for consultation.

Question 4: What is your critique of the leaders' strategic approach in addressing the challenges of Christian/Muslim co-existence in Northern Nigeria?

Theme 1: Strategic approaches such as teaching and preaching for addressing the challenges are applauded by some but considered hypocritical by others.

The respondents attest to the fact that most of the religious leaders teach and preach inter-religious peaceful co-existence. Still among such leaders, there are some who do not practice what they preach and teach. The responses elucidate some preachers who teach co-existence

but instigate and support violence in other gatherings. The churches and Mosques have been identified as places that hold meetings for planning evils against each other. The above theme can be identified in some of the following responses:

Well, the leaders are trying but I expect them to do more than what they do, because what they do does not yield positive outcome. Had it been they use to put into practice what they tell their members, I would have applauded them, but they say one thing and do another. If they want the youths to be good mannered, they should lead by example (BR29).

To be honest, our leaders don't stand by what they say; for example, our political leaders don't fulfil what they promise – they only use the youths and dump them. So, our leaders ought to be sincere to their promises (JR12).

In my opinion, some religious leaders are just saying things verbally, but they don't mean it. But if they would show exemplary peaceful coexistence, the followers will learn better (JR16).

To me, I don't subscribe to the steps they use to employ, it is mostly hypocritical, and God is not with them in such efforts (FR42).

Whatever is conspired you discover that it is either from the Mosque or Church. So, whatever a Pastor tells his congregation that is what they will accept; the same what the Imam tells his followers that is what they will accept and act on. So, when a leader condemns the other group his followers will do the same (JR4).

These remarks depict the contrast between what the leaders say in public and what they say in private. Some of these religious leaders have been reported by the International Joint Delegation of the World Council of Churches (WCC) and the Royal Aal al-Bayt Institute for Islamic Thought (RABIIT) as part of the causes of religious tensions and crises in Nigeria (The Royal Islamic Strategic Studies Centre, 2012:9).

Theme 2: The strategic approach of holding meetings and reporting crisis to security agents are not enough and should not just be relied upon.

The idea of holding constant security meetings without any evident impact has devalued the essence of the meetings. The reluctance is pertinent especially when the same people involved in the meetings are also part of those who instigate religious crisis that the meetings challenges. This is the argument from the following respondents:

There used to be security meeting where the police, civil defence, SSS, community leaders and both Muslim and Christian leaders are summoned to address any problem for the sake of peace, but if the result of the meeting is not practice and taught to the members the meeting has no value (FR21).

Mere meeting is not enough. To my mind, there should be true teachings in Churches and Mosques about peaceful coexistence between Muslims and Christians (FR43).

The religious leaders rely on the security agents, traditional leaders and political leaders to initiate meetings for inter-religious need of tolerance and peaceful co-existence. The responses indicate that the meetings do not always implement what they discuss.

Theme 3: The strategic approaches of some leaders are selfish and do not have the fear of God and the interest of the unity of the religious groups.

Some religious leaders are said to be making less or no efforts to address the inter-religious conflicts. It is reported that some leaders celebrate the atrocities that emerge in these conflicts. A respondent describes such leaders as those who do not fear God but engage in the promotion of self-interest and are accidental Imams and Pastors:

I think that if leaders are making any effort as it should be, we wouldn't be in the problem we are in today. The problem is that any leader aspiring for leadership post even religious leaders does so for his own interest not the interest of citizens. Even though he may proclaim that he is going there for the interest of the masses but once he is there he turns back to the people. These leaders cause more havoc to our peaceful coexistence, they cause us to fight each other. We need to tell ourselves the truth and stand by it only then we can be victorious. We are not truthful, and we are impatient with each other (JR15).

I think people are becoming accidental Imams and Pastors. They are not concerned about God but the material and pleasurable aspect of it. Their minds are preoccupied with thoughts like; I will be respected, I will have these or that, I will have the command of the people and so on. All these are earthly things I wonder how the Mosque can change the psyche of whoever will want to become an Imam or a preacher, a true preacher and a sheikh and who will accept to submit himself to God almighty without naira and kobo. I don't know, because politics is becoming too dominant. You find a Christian leader even happy with what is happening in Palestine despite that there are hundreds of thousands of Arabs Christians whose rights were trampled by the Jews. I don't know whether Christianity is becoming Judaism now. Can it become? Then why has the Christians decided to be supportive to the Jews against their fellow Christians in Palestine? Religious leaders are becoming too political (JR2).

Political leaders have become a thorn in our flesh in this country because they are using religion to cause violence in the society in order to achieve their aim. They seek to control religious affairs instead of allowing religious leaders to handle it. However, there are some of them that are trying to see that peace reign in the country. Traditional leaders are also trying but there are some of them that are sabotaging efforts. Security forces are performing below expectation: as someone who studied Criminology and Security studies when I look at our security system, I weep. Take the Police for instance, they are not supposed to take sides when judging but they do, and when you take side you can't deliver justice (JR11).

These responses reveal that some religious leaders are either used by politicians or indirectly involve in the inter-religious crisis.

2.3.4. The understanding of healing and reconciliation among Christians and Muslims⁴⁸

Question 5: What is your understanding of healing and reconciliation in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

Theme 1: There must be understanding on both sides and acceptance to forgive and reconcile towards restoring the broken relationship.

Some respondents have identified key relevant terms in their definitions of healing and reconciliation. These include truth, understanding, acknowledgment, repentance, trauma, forgiveness, restoration, and embrace as explained in the following responses:

I see healing as the process of restoring either a physical state, emotional state or spiritual state, of someone who has gone out of the normal state. While reconciliation is a process of restoring a broken relationship a normal relationship that have been going well and has been obstructed by certain factors, by reconciling you are taking the healing steps to restore that relationship (JR1).

When you talk about healing and reconciliation, it takes me back to the root of what causes it, and the root could be a dysfunctional society. It tells us that society has gone wrong, something has gone wrong and for the society to be a better place healing and reconciliation must be pivotal to it. Like Gombe and Nigeria we have gone through a wrong rout of relationship for quite some years now, lots of crisis have taken place ranging from religious crisis, political crisis, boko haram crisis to mention but a few. I have been privileged to serve as a member of a reconciliation security and healing committee by the nineteen northern governors' forum and our focus was on healing and reconciliation; because everybody felt something has gone wrong. For instance, how many Christians were killed? How many Churches were burnt? The trauma is still in the people. So, if you don't heal it and bring reconciliation the society will remain fragmented. Looking at the Boko Haram when it started people thought it was an issue of Muslims killing Christians but at the end of the day it was consuming everybody. I am part of the injured because my own brother was killed too; any time I go to the village and see his grave I cry – I need healing. The reconciliation can come in the sense that the government can organize forum where the parties can come together and surrender their weapons, take a new life and do better things. That will give us succour that at least something is really taking place. Reconciliation is not restitution; we are not asking them to bring back the lives of the lost ones we are asking them to organize a way in which we can feel that we are considered and cared for (FR48).

Healing is to cure certain disease in a man while reconciliation is to try to bring two heads together. Before we will have that healing in Nigeria the leaders must come out and tell the nation the truth of what they supposed to do, that is, where the healing will come because everybody will get to know the wrong thing he is doing and will be ready to make a change. If everyone will accept his wrong reconciliation will flow easily, so the two parties involved must have to walk together. The leaders must have

⁴⁸The relevance of healing and reconciliation among Christians and Muslims will be considered in question 6 that follows.

to come together and tell us the truth. As a Christian I should know my fault and a Muslim should know his fault then we come together and ask for forgiveness - there will be reconciliation (JR6).

In Islam these two terms are very importantly utilized because reconciliation brings about healing of any problem that we are faced with. Healing in Islam is to point out someone's fault for him to correct his mistake. Reconciliation is not done one sided – the two affected parts must be involved, and matters discussed thoroughly. There must be understanding on both parts and then acceptance to forgive and reconcile and resume doing things together (BR25).

Healing and reconciliation, you see, when someone offend you, acknowledges and ask for your forgiveness and you forgive the person and forget and embrace the person, there will be healing and reconciliation (JR11).

In Islam these two terms are very importantly utilized because reconciliation brings about healing of any problem that we are faced with. Healing in Islam is to point out someone's fault for him to correct his mistake. Reconciliation is not done one sided – the two affected parts must be involved, and matters discussed thoroughly. There must be understanding on both parts and then acceptance to forgive and reconcile and resume doing things together (BR25).

What will heal the situation is teaching, true teaching that will effectively bring peace among us (FR43).

When you hear healing, some may take it on the medical aspect but there is the spiritual aspect of healing where you see ailment on an individual or in the society and you try to heal it. So those challenges outlined above can be taken as the ailments in ourselves and society. So, healing can help in managing these social ills especially by reconciliation because whenever there are crises, clashes and or misunderstandings the last option to solve it is reconciliation which is embedded in dialogue. Dialogue will help us understand one another and identify our areas of differences. This will help a long way to and during reconciliation. It will also make us to respect each and understand each other and help prevent hiccups in our society (FR40).

Identifying healing and reconciliation as processes in response JR1 is very crucial. The processes involve the participation of different groups associated with the causes of dysfunctional relationship (van Bijlert, 2002:373). This is more than just the direct victims and perpetrators, but as asserted by Thesnaar (2008:55) four possible groups are involved in the reconciliation: 1. victims, 2. victimisers, 3. bystanders, and 4. those who benefited from the perpetrated system. He refers to the groups on numbers 2 – 4 as offenders. Thesnaar (2003:46) suggests the reconciliation process as follows: the first step is that offender needs to realize that an offence has been committed, second step is that there must be a remorseful confession of the offender to the victim, thirdly, there must be willingness for reparation, restoration and restitution by the offender. The last step is an expression of the victim's willingness to forgive. As respondents FR40 and FR43 above noted, there is need for

continuous teaching and dialogue among the religious groups for promoting inter-religious cordial relationship as means of the healing and reconciliation processes.

Theme 2: Healing and reconciliation are understood in the context of 2 Chronicles 7:14 Revealing humility, repentance and forgiveness that produce a healed society.

Some respondents argue that healing and reconciliation is between people and God according to the Biblical text of 2 Chronicle 7:14 which states that “if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land”. Below are some of those propositions.

Something just came to my mind as you ask that question; God once spoke to the Israelites about something which affects us today – He told the Israelites that, “if you who are called by my name will humble yourselves, turn to me, repent, and leave your wicked acts...” (Which is found in our generation today) God promise to hear and heal our land and everything will go well. But we must go to God in humility and repentance so that we can enjoy peace in our society (JR3).

The Bible says that “if my people who are called by my name will humble themselves, seek my face... then I will heal their land”, it is therefore God who is going to heal the land not man. I have great hope that healing and reconciliation is possible because with God all things are possible (BR29).

According to the responses, healing and reconciliation are understood first in connection to one’s relationship with God and the confession of sin. Confession becomes a condition for healing and reconciliation. This perspective is very crucial as it explain healing and reconciliation in the context of the relationship of people involving God.

Theme 3: Healing and reconciliation are understood as to ‘let go’ and forget what has happened.

The theme emerged from the following responses:

Healing is to soften the mind of a person, make him relax; bring down his temper so that he can see that you are sharing in his problem. Whatever you have to say to the person, you must wait until he is calm then you can talk to him. Reconciliation is forgetting what has happened and bringing two people together (JR13).

Healing is like an injured person who secured drugs that healed him; comparing it to this context, the crisis that are taking place are the injury. Therefore, healing is when we settle differences and agree to live together – our peaceful coexistence is our being healed of the ailment. Now reconciliation, healing cannot be completed if we do not reconcile. And reconciliation is to accept to tolerate each other. We must let go of some things that will cause problem amongst us (JR4).

The challenge to this approach is that trauma needs time to heal and to forget what has happened counteracts the process of healing and reconciliation. This is because what facilitates healing and reconciliation includes remembering rather than forgetting. Søren Kierkegaard observes that “those who cannot remember from the past are condemned to repeat it. Life can only be understood backward but must be lived forward”. Thesnaar similarly argues that (2013:11) pastoral hermeneutics must engage with the past critically in order to transform it in the present and the future for healing and reconciliation to be effective.

Theme 4: Healing and reconciliation are identified as remedy for misunderstanding between two parties.

Some respondents acknowledged the importance of healing and reconciliation and mention that it should not be avoided in situations of misunderstanding. However, their responses are not clear on the process of healing and reconciliation, as depicted below:

If I understand what you mean, reconciliation is when there is a misunderstanding between two parties or more for example Christians and Muslims it should not be avoided without being settled; even in Islam, between a Muslim and Muslim it is not permitted that the misunderstanding people should remain without settling for more than three days (BR19).

My understanding of healing and reconciliation is that if one have felt cheated, and the leaders are not trying to address the issue, and yet they want to reconcile with the person that has been cheated, it will always not work because the person involve will always feel cheated and then will plan a revenge. So healing is very important in the process of creating a peaceful co-existence and understanding (FR35).

Healing for example, if someone is in a problem of sickness or need; when someone else comes close and give positive advice that would help, I think the person will be healed. While Reconciliation especially on the part of religion, whenever there is misunderstanding, the two parties should come together and reconcile (FR38).

These responses rather describe relational challenges, which are postured as normal and part of human life. However, healing and reconciliation in such circumstances are acknowledged as means of bringing people together. Respondent BR19 pointed from Muslim perspective that people are not supposed to live with grudges without being settled stressing on the need for healing and reconciliation. But the process of healing and reconciliation is not explained in their responses.

Theme 5: Healing and reconciliation is perceived as not possible for the situation in Nigeria because the government seems to be in support of the perpetration of violence against the other religious group.

Some respondents think that the nature of some leaders, who are described as insincere because they participate in planning of inter-religious crisis, and the government that is perceived as in support of the perpetration against the other religious group present healing and reconciliation as impossible. This could be perceived from the following responses:

I don't foresee healing and reconciliation as possible term for our situation. Any effort will only be a camouflage unless the real conflict has taken place (BR27).

You can't expect healing in a situation where the government seems to be supportive of the evils perpetrated on Christians - the matter has not been dealt with. Talking about reconciliation, to my mind, going by the meaning of reconciliation I don't see the possibility. Because when you reconcile brothers who have been together and later goes to the same problem. In our case with the Muslims, I don't see any basis for reconciliation in view (BR28).

These responses are motivated by the idea of the persisting crisis and indirect involvement of some religious, political and government leaders in inter-religious conflict. This is more evident in respondent BR 27 statement that "I don't foresee healing and reconciliation as possible terms for our situation. Any effort will only be a camouflage unless the real conflict has taken place."

Question 6: How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

Theme 1: Healing and reconciliation are relevant for the crisis and dysfunctional state of Christian/Muslim relationship, and for their survival and co-existence in the region together.

The reality of the Christian/Muslim state of crisis and dysfunctional relationship was discussed in section 2.2 (2.2.1 & 2.2.2). This state of relationship obviously requires healing and reconciliation as I argued earlier. Some respondents indicate the following views:

Healing and reconciliation are very relevant in our context of persistent crisis (BR19).

Healing and reconciliation are very relevant for both Christians and Muslims because it is capable of providing solution in relation to the problem between us. When there is problem a solution should be provided immediately by the religious leaders so that there will be peace (BR21).

Healing and reconciliation are vital especially in a fragmented society like ours" (FR48).

Healing and reconciliation are very important for the peaceful coexistence between the two religions (FR40).

Yes, healing and reconciliation are very vital in human coexistence. If you by the help of God can find things that will help us, it will be great as we are lacking in writings on areas such as this healing and reconciliation in our context. So, this project will help reveal to those who do not know what is happening to discover and see the need to embrace peace (BR18).

Truly, I will say yes healing and reconciliation are relevant amongst us because, no matter the challenges no one will chase out the other from Northern Nigeria. We are together; God has made it that both Christians and Muslims and even pagans will live together. If we understand this, that it is God's will to live together in this country and that no one will send the other away: it is not possible to eliminate Muslims for the sake of Christians and it is not possible to eliminate Christians for the sake of Muslims, if we understand this, then healing and reconciliation becomes our best option for addressing our problems (FR46).

In acknowledging the persistent crises, fragmented society, and need for peaceful co-existence among Christians and Muslims in Northern Nigeria, the respondents (BR19, FR48, FR40, & BR18) accept the relevance of healing and reconciliation in such context. In appreciating this research on healing and reconciliation, respondent BR18 recommend that it will be of tremendous assistance in addressing the challenges among the religious groups. Respondent FR46 stressed the important of healing and reconciliation on the fact that Christians and Muslims belongs to the region of Northern Nigeria as such, the two religious groups must co-exist together.

Theme 2: Healing and reconciliation are relevant for the idea that the two religions teaches and encourages the two concepts.

This theme emerged from the following responses:

Healing and reconciliation are very relevant because it is believed and taught in Islam (JR10).

Yes, it is relevant because these two religions came with books that God has given to every religious adherent with teaching on reconciliation. So, it is mandatory they follow strictly the teachings of these books so that there wouldn't be any problem (BR23).

Both healing and reconciliation are accepted in Islamic doctrine (FR43).

According Van Bijlert (2002:372), the idea of reconciliation in Christianity stems from the following reference: "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift" (Matthew 5:23-24). He pointed that in Christianity, reconciliation among people relates to the person of Jesus as the bible says "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new

has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ...” (2Corinthians 5:17-19).

On the hand, according to Fazaluddin (2016:337), reconciliation known as ‘şulh’ which in Arabic connotes ending disputes, allowing a return to a natural and prosperous state of affairs. He stressed the importance of the term by noting two references among others that speaks of reconciliation between people: “No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people, and whoever does that seeking means to the approval of Allah - then we are going to give him a great reward” (Qur’an 4:114). The Qur’an in 2:224 also states: “make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.” This points to the importance of making peace among people so that nothing should be allowed to deprive the process in the name of oaths taking.

Theme 3: Healing and reconciliation are not relevant or else there should be conditions attached, otherwise attempts will be hypocritical.

A respondent categorically stated that healing and reconciliation is not feasible because of religious differences. The other pointed out that any effort for the application of healing and reconciliation will end up in self-deceiving and hypocrisy. Still, others indicate that there are conditions for the possibility of healing and reconciliation among Christians and Muslims. Some of these responses are as follows:

If we avoid selfishness and put God first, healing and reconciliation are very important, and we will be healed from all these problems (JR14).

I think it depends on the religious scholars – the Pastors and Imams, if they can avoid eye-service the terms can be applicable (JR2).

If these religions are truly from God and the adherents believe in the terms, they can be relevant (JR11).

Like I said above is not feasible or else we will be deceiving ourselves (BR27).

It would have been possible, but the problem is different teachings between the two religious groups, so is not relevant. For example, Muslim agrees to marry Christian ladies, but they do not accept Christians to marry their own ladies. And many other examples like that (FR37).

Bowden (2005:13-14) argument responds to the view of conditional reconciliation based on the premise: “if these religions are truly from God.” He notes the fact of the relationship of Abrahamic faiths – Judaism, Christianity, and Islam as a monolithic block. As pointed out by respondent FR37, different religious teachings are not supposed to keep people separated. His words echo those of Archbishop emeritus Desmond Tutu that “differences are not intended to separate, to alienate, and that “we are different precisely in order to realize our need of one another.”⁴⁹ As evident in these arguments, inter-religious understanding leads to proper religious tolerance and respect for one another’s religious beliefs and practices. In one of his famous quotes, Miroslav Volf (2001:1) states: “I don’t think we need to agree with anyone in order to love the person. The command for Christians to love the other person, to be benevolent and beneficent toward them, is independent of what the other believes”. Inter-religiously, love entails respect for one’s or group’s conviction.

This section has revealed information from the empirical results that are relevant in understanding the relationship among Christians and Muslims. The information was discovered through the units of evaluation supported by the relevant interview questions. What is happening was unveiled through the challenges of dysfunctional relationship, extent and effects, religious leaders’ contribution, and understanding of healing and reconciliation. The next section considers a theoretical understanding and practice of healing and reconciliation among Christians and Muslim in the region.

2.4. A theoretical understanding and practice of healing and reconciliation among Christians and Muslims

This section pursues the goal of the descriptive-empirical task and therefore explores activities that are aimed towards healing and reconciliation in the context of Christian/Muslim dysfunctional relationship. In this sense, it answers the question: what is going on. Two areas will be discussed to understand the practice of healing and reconciliation among Christians and Muslim namely inter-religious dialogue and building bridges among the two religious groups.

2.4.1. Inter-religious dialogue

In the event of inter-religious conflict in Northern Nigeria, dialogue and tolerance have often been considered by peace brokers as major tools for reconciliation. Reflecting on the history of inter-religious dialogue in Nigeria, Dopamu (1989:60) asserts that the first major attempt

⁴⁹ Available from https://www.goodreads.com/author/quotes/5943.Desmond_Tutu Accessed 19/03/2017.

for introducing the inter-religious discussion was in 1975 by a group called Nigerian Association for the Study of Religions (NASR). Sodi (2009:674-675) argues the origin to 1960s with the activities and participation of some Christian and Muslim leaders in inter-religious discussion. Inter-religious dialogue continued with increase in the number of proponents. In the 1980s, the reoccurrence of inter-religious crises between Christians and Muslims which saturated Northern Nigerian region prompted the military administration of General Ibrahim Badamasi Babangida to reconsider inter-religious dialogue a matter of priority in addressing the crises.

In 1988, General Babangida appointed an advisory council of twenty-four members, comprising twelve Muslims and twelve Christians, to find ways in which all religions in Nigeria could live together in harmony. In 1999 when the inter-religious crises persisted, the Nigeria Inter-Religious Council (NIREC) was formed through the joint efforts of the Nigeria Supreme Council for Islamic Affairs (NSCIA) and Christian Association of Nigeria (CAN) to serve as peace brokers. According to Joseph and Rothfuss (2012:83), the practice of inter-religious dialogue among Christians and Muslims has not been effective. They noted that in spite of the efforts of NIREC and other numerous inter-faith initiatives, the use of dialogue is unsuccessful and therefore its approach needs to be re-evaluated in order to make inter-religious dialogue productive. They affirm that inter-religious dialogue is a viable alternative. Therefore, those factors that jeopardize its efforts need to be addressed (Joseph and Rothfuss, 2012:84). The International Joint Delegation of the World Council of Churches and the Royal Aal al-Bayt Institute for Islamic Thought reports that the ineffective cooperation within the Nigeria Inter-Religious Council (NIREC) had been identified as a key factor behind the current inter-religious tensions and crises in Northern Nigeria (The Royal Islamic Strategic Studies Centre, 2012:9). The inter-religious dialogue therefore calls for assessment to find out the challenges that makes it unsuccessful.

The challenge of inter-religious dialogue

Inter-religious dialogue has passed through various challenges which has made it less effective among the religious groups. It has been observed that the idea of inter-religious dialogue is still a controversial subject in an intra-religious setting. For example, Sodi (1994:305) notes that the Muslim perspective pointed that the two religious groups are not in congruence on the idea of religious dialogue and its practice. He commended the Christian leaders for their initiative and support for dialogue. However, on the other hand, Sodi (1994:305) reveals that some Muslims are not in support of dialogue for the following

reasons. Firstly, Muslims feel self-sufficiency as they believe that Islam is seen as a system of belief that is completed by Allah. Muslims therefore feel they do not need to borrow or learn from other religions. Secondly, Muslims resent dialogue because they think that Christians consciously employ various methods of winning them to Christianity. They assume that dialogue may be one of those and therefore were afraid of total engagement. The third reason was the argument that there were fewer Muslim scholars who were knowledgeable enough in Christian thought to engage on an equal level together with Christian scholars in dialogue. Muslims believed that they would give Christians advantage over them, making Christian scholars to dominate and control the dialogue table in many conferences.

Arguing against the resentment of some Muslims about dialogue, Islamic scholar Omotosho (2003:24), explains that Muslims believe that Islam recognized and practiced genuine dialogue with Christianity right from the inception of Islam, and holds that on the subject of dialogue they have made giant strides on fundamental issues that are yet to be reciprocated by Christians (2003:24). In support of Omotosho, Acar (2005:3) expound the matter from the Islamic historical perspective: on the investigatory dialogue between the delegation of the Najran Christians and the Prophet Muhammad in Medina, is understood as a successful and peaceful dialogue that concluded with farewell words – “O, Abu al-Qasim, we decided to leave you as you are and you leave us as we are”. According to Acar, the dialogue ended with a written agreement between the Christians and the Prophet Muhammad about the security of the lives, property and religion of the Christians. This was signed by witnesses.

It is believed that the inhabitants in the early period in Medina were largely Christians and Jews, who were known as people of the Book and with whom the Muslims had cordial relationship and invited them for dialogue (Omotosho, 2003:21). This interest of dialogue is inscribed in the Qur'an: Say O people of the Book! Come to common terms as between you and us that we worship none but God; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than God... (Qur'an 3:64). Such dialogue suggests the interest of the Qur'an on inter-religious peaceful coexistence and reconciliation. Despite the fact that the Qur'an reveals that mankind was one community (Qur'an 2:213) which according to Al-Qurtubi (Fazaluddin, 2016:350) implies oneness of religion. The Qur'an holds to the unity of faith, talking of a common foundation for success between Muslims, Sabians, Jews and Christians who all believe in God, the Judgement Day and the doing of good deeds (Fazaluddin, 2016:351). Muslims are admonished not to engage in a

senseless argument with the people of the Book⁵⁰, as this would be capable of spurring a crisis, for the Christians have the same source of revelation, and the same God whom they all worship (Qur'an 29:46). In another development, Christians are singled out for special respect to Muslims as their affection (Qur'an 5:82). These perspectives are enough motivation to Muslims' peaceful relationship with Christians today. Other ways that brings Christians and Muslims together in understanding are discussed through bridge building as follows.

2.4.2. Inter-religious bridge building

According to Brown (2015:36), bridge building is a form of multi-stakeholder cooperation that act as catalyst for systemic change in confronting complex social problems and allows people to achieve social transformations that extend across various organizations and levels of society. The interest in bridge building is laid on inter-religious functional relationship that stress on the need for understanding, cooperation, friendship, and caring that could be related to dialogue that involve all areas of religious life of adherents. Both Christians and Muslims are engaged in one form of inter-religious activity or the other through different institutional means such as educational institute, and religious organization or denomination/sect. For example, the involvement of the two religious organizations (CAN & JNI)⁵¹ in the plights of the Internally Displaced Persons (IDP) as a result of the activities of terrorists groups in Northern Nigeria. The religious groups respond through provision of relief materials that are shared to all IDP victims without religious discrimination.

Furthermore, from the Christian participation, the involvement of for example, Evangelical Church Winning All (ECWA)⁵² in activities that implies direct and indirect promotion of inter-religious relationship is fascinating. People Oriented Development (POD) is one of the departments of ECWA engaged in community outreaches with provision of services such as healthcare and facilities, economic empowerment, infrastructural projects (education and transport systems), environmental sustainability and spiritual development. The engagement of POD in community development has been described as an act of demonstrating God's love

⁵⁰ The term "People of the Book" in the Qur'an refers to followers of monotheistic Abrahamic religions that are older than Islam. This includes all Christians, all Jews, and Sabians http://www.princeton.edu/~achaney/tmve/wiki100k/docs/People_of_the_Book.html [Accessed 31/10/2014].

⁵¹ The contribution from Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam can be found in the reports of the United Nations, Office for the Coordination of Humanitarian Affairs (OCHA) available at <https://www.humanitarianresponse.info/sites/www.humanitarianresponse.info/files/assessments/SITREP%20%20Adamawa%20%20-%202014-11-05.pdf> (Accessed 08/05/2019). And The Guardian news available at <https://guardian.ng/sunday-magazine/northeast-rehabilitation-we-are-playing-our-roles-say-christian-groups/> (Accessed 08/05/2019).

⁵² ECWA is an acronym that was formerly known as Evangelical Church of West Africa but now Evangelical Church Wining All. It is one of the largest denominational Christian body in Nigeria with its headquarters in Jos Plateau state.

to humankind (Odumosu, 2009:33). Most beneficiary communities that enjoys POD services are Christian/Muslim inclusive communities.

The department's bridge building activities continued with same denominational local churches as noticed in ECWA Gospel Church Tudun Nupawa in Kaduna state in a direct discharge of services to her immediate Muslim neighbours. According to Alabelewe, (2014:1), ECWA Tudun Nupawa during the month of Ramadan (2014) donated assorted food stuffs to the Muslims within its community. He explains that such gesture was not the first time, as the church has once invited the Imams, District and Village Heads from its predominantly Muslim host community for an inter-religious fellowship. The Senior Pastor of the church, Rev. Yunusa Nmadu Jr. (now the ECWA General Secretary) invited the Imams to the Sunday morning service to which they joyfully attended, and as one of the Imams attested: "We have entered the church and worshipped with the congregation. It didn't change anything about us and did not convert us to Christianity" (Alabelewe, 2014:2).

Rev. Nmadu in another programme event captioned 'Friend Day Service' had about fifty Muslim leaders in attendance in the church. There was a lunch of inter-religious fellowship after the service in which gifts were given to the Muslim leaders. According to Rev. Nmadu, "we did what we did to demonstrate the love of Christ and to contribute to peace building in our community knowing that as a local congregation, we are meant to impact our immediate community positively with the message of peace and reconciliation, which is at the heart of our faith" (CSW, 2014:1).

Other Christian organizations involved in the activities of building trust among Christians and Muslims are the Christian Rural and Urban Development Association of Nigeria (CRUDAN) and Christian Health Association of Nigeria (CHAN), who both see their tasks as witnessing the love of Christ and continuing with his healing ministry. Odumosu (2009:55) explains the activities of these Christian organizations that it includes among others rural development, agriculture, water and sanitation, livelihoods development and training, providing good quality and affordable health services to the needy who are not religiously discriminated.

The Muslim contribution include an institutional initiative aimed at motivating inter-religious relationship called the Da'wah⁵³ Institute of Nigeria (DIN) of the Islamic Education Trust. The institute is committed to both intra and inter-religious teaching of the Qur'an in relation to Muslim/non-Muslim relationship and religious diversity from the Qur'anic perspective. DIN explained that one of the misconceptions found among Muslims and non-Muslims is the opinion that the religion of Islam is inherently against any form of friendliness with members of other faith and assumes the prescription of a normative relationship to be war and intolerance. It engages more on internal teaching to its members for the need of, for example inter-religious relationship among the Muslims and the Christians. Part of the programs include Train the Trainers Course (TTC) in Islam and dialogue. The strategy of DIN in focusing more on intra-religious awareness and teaching of inter-religious understanding is worth commending as it communicates a logical process for bridge building of 'starting from where you are'. Other publications of DIN beneficially used in intra and inter-religious settings include understanding misconceptions about Islam, appreciating diversity in Muslim scholarship, sharing Islam through dialogue, and Muslim relations with non-Muslims. Further examples of inter-religious bridge building activities in Northern Nigeria will reflect on the geo-political zonal level.

Bridge Building activity in North-eastern zone

The institute omnia that carries out a bridge building work among Christians and Muslims in north-eastern zone is a model of activity that engages in breaking the barrier created by encapsulated religious lifestyles. The omnia Institute for Contextual Leadership has its headquarters in USA founded by Rev Dr Shanta Premawardhana, who is the President and Chief Executive Officer. Omnia is a Latin word with meaning such as 'all', 'inclusive', 'together' and 'all encompassing'. It is a global leadership training and consulting program serving religious and civic leaders who are committed in addressing complex issues of the society which includes among others, racism, extremism, and economic justice⁵⁴. As explained in the vision of what the institute does, omnia help leaders move from models of comfortable consensus to positive models of power that serve the common good, for example by listening to, learning from, and living in deep solidarity with those in the margins. Omnia believes through such engagement, participants draw new insights about one another, their

⁵³ *Da'wah* is an Arabic word which means to invite or summon someone. The term is often used to describe when Muslims share their faith with others, in order to teach about Islam. Available at <https://www.thoughtco.com/the-meaning-of-dawah-in-islam-2004196>

⁵⁴ See OMNIA Peacemaker Teams. Available at <https://www.omnialeadership.com/> (Accessed 08/05/2019).

mutual concerns, and the foundational stories of the religious traditions that transcend theology and embrace hospitality, companionship and solidarity. In its effort to engaging in bridge building, the institute train religious leaders who will productively, honestly, and creatively address their problems together. With this focus, omnia has an office opened in Gombe, northeast of Nigeria headed by an indigenous leader, Rev. (Dr) Abare Yunusa Kallah.

Before he joined omnia, Rev. Kallah was actively involved in Christian/Muslim inter-religious dialogue with approach to non-violence. His commitment to inter-religious engagement was motivated by his involvement in the leadership of Gombe state Christian Association of Nigeria (CAN) where he served as the chairman. He now leads as the CAN Chairman of north-eastern Nigeria. Rev. Kallah saw the need for Christian/Muslim continual dialogue towards promoting non-violence among the adherents of the two religions. He joined omnia with this shared vision. One of the strategic approaches of omnia is the training of local bridge builders among the religious groups. Rev. Kallah engages in organizing and conducting trainings and seminars with participants drawn from among the leaders of the religious groups such as pastors and Imams, religious teachers, women and youth leaders from the two religions. Kingian approach to bridge building is highly utilized by omnia as the chiefs are engaged in one-on-one interaction for promoting inter-religious inclusive communities.

Bridge Building activity in North-central zone

The Archbishop Ignatius Kaigama is one of the popular bridge builders in the north-central region. As a founder and leader of 'Jos Interfaith Centre', an inter-religious centre created for training and dialogue among Christians and Muslims. He has engaged in inter-religious discussion that aims at fostering the peaceful coexistence among Christians and Muslims especially in Jos, Plateau state. The Archbishop is committed in organizing training and inter-religious discussions towards creating an inclusive functional coexistence (Verwoerd, 2015:61). The Archbishop has made several efforts in visiting the Muslims in their mosques as another strategy of building trust. The visitation is crucial as it prepares the journey of healing the broken relationship between the religious groups where inter-religious crises have leaved the survivors in a state of residential divide that has become challenging for a member of one group to live in another.

The activities of Jos Interfaith Centre include regular invitation for inter-religious meeting where for example, men, women, and youth are invited and trained into the culture of inter-religious peace building. According to Verwoerd (2015:19), the Archbishop narrates the experience of the meetings: when invitation was issued, there was an overwhelming turnout of Christians and Muslims from different denominations and sects coming from over 10 ethnic groups. The attendance of the people and the inter-religious discussion was said to be enriching that participants were at the end of the meeting demanded for reconvening. The Archbishop feels encouraged and notes "... we are succeeding somehow in preaching the message of peace encouraging as many people as possible - the young, the old, the men and the women - to become instruments of peace."

Bridge Building activity in North-west zone

In north-western zone, an 'Interfaith Mediation Centre' was formed for inter-religious bridge building by Pastor James Wuye and Imam Muhammad Ashafa. The two religious leaders are popularly known as 'The Pastor and the Iman'. The two of them work as the heads of the centre situated in Kaduna. Historically, the Pastor and the Imam were once enemies in 1990s, each violently supporting his religious group against the other. According to Sennott (2014:2), the two operated as street leaders with trained local militias to intimidate and cause havoc against each other at the time the inter-religious conflict of Northern Nigerian was first heating up. Both suffered the effects of their hostilities against each other as they were directly or indirectly bereaved. Sennott narrates their confession that their target was to kill each other. The two separately experienced spiritual transformation, which led to renouncing of their religious violence and jointly agreed to work together towards reconciliation between the two religious groups. Like the Archbishop of the north-central zone, the aim of Pastor Wuye and Imam Ashafa has been to reconcile through healing the divide between the two religious groups. They are passionately engaged in creating awareness for an inter-religious understanding towards peaceful co-existence and healing of the wounded relationship among the Christians and Muslims in Northern Nigeria.

According to Ojo and Lateju (2010:36), the inter-religious bridge building work of Imam Ashafa and Pastor Wuye among Christians and Muslims in Northern Nigeria is making a great impact. They have organized workshops on reconciliation and non-violence. They describe the bridge building efforts of the Pastor and Imam as having both preventive and curative approaches, creating much opportunities for religious leaders' interaction and with reorientation programme for the militant youths. The example of these clerics is a motivation

for inter-religious cooperation towards peaceful coexistence, as the Archbishop of Canterbury, Dr Rowan Williams, calls it ‘a model for Christian/Muslim relations’ (Henderson, 2015:1). The former Governor of Kaduna state, Alhaji Ramalan Yero, has described the Pastor and the Imam as ‘the two brothers’ and recognized and affirmed their positive contributions in the state.

2.5. Conclusion

This chapter responded to the descriptive-empirical task for the demand of gathering information to help in discerning patterns and dynamics in the context of the study. It answers the question of “what is going on” in Northern Nigeria in the context of Christian/Muslim relationship. The contextual understanding of inter-religious dysfunctional relationship from colonial to post-colonial periods were discussed with focus on religious territorial occupancy in the region, and the colonial inter-religious relationship. In the post-colonial Northern Nigeria, the contextual dysfunctional relationship was discovered through religious crisis, exclusion and discrimination. The challenge of Christian/Muslim inter-religious relationship was discussed in the areas of the 1999 constitution of the Federal Republic of Nigeria, and religious education.

In relation to the practice of healing and reconciliation in the region, inter-religious bridge building activities were discovered with examples from the three geo-political zones. The practice of inter-religious dialogue and its challenges, and other activities such as workshops, seminar, community projects and inter-religious fellowship were discussed. Lastly, the chapter reveals an empirical understanding of dysfunctional relationship among Christians and Muslims with the findings indicating negative challenges and effects, and the leaders’ ambivalent contributions. Having studied the context of the dysfunctional relationship and the gaps therein, the next chapter will engage in a theoretical interpretation that explain the reasons why dysfunctional relationship prevails among Christians and Muslims in Northern Nigeria.

Chapter 3

An Interpretation to the Occurrence of Dysfunctional Relationship

3.1. Introduction

The goal of this chapter is to discuss a theoretical interpretation to the occurrence of the dysfunctional relationship among the two religious groups in Northern Nigeria. The chapter continues in the hermeneutical process of engaging in the interpretive task that find out why dysfunctional relationship is prevailing. This task builds on chapter two, which addressed the descriptive-empirical task that addressed the question of what is happening. According to *Osmer's model*⁵⁵ of practical theological methodology for interpreting situations, the interpretive task draws on theories of the arts and sciences that will enhance the understanding and explain why dysfunctional relationship is occurring among Christians and Muslims in Northern Nigeria. Osmer (2008:83) explains that theories construct knowledge from a perspective or position. In view of this, the theories of dysfunctional relationship will be examined from four areas represented in the following sections: (1) the concept of dysfunctional relationship; (2) the significance of human relationship; (3) British colonial inter-religious relationship; and (4) empirical interpretation to the occurrence of dysfunctional relationship. The sections of this chapter hope to contribute in constructing knowledge useful in answering the question on interpretive task: "why is this going on?"

3.2. The concept of dysfunctional relationship

This section will consider the disciplines of sociology and psychology to explore the concept of dysfunctional relationship. The choice of these disciplines is in connection to their interest on the concept, and how their understanding and explanation fit into the context of this research. Psychology and sociology would make relevant contribution to the understanding of the concept of dysfunctional relationship because they are concerned with the study of human mind and behaviour, and that of human social interaction.

3.2.1. Sociological perspective

The societal assumption for functional relationship among citizens is the ability to enjoy the fundamental social objectives and fundamental human rights consistently, making such

⁵⁵ This will henceforth be used to refer to the four tasks of practical theological interpretation proposed by Richard Osmer.

practice a norm. The French sociologist who is considered the pioneer of modern social sociology, Emile Durkheim (1858 – 1917) has been credited for the work on functional behaviour in the context of sociology (Gale, 2006:1). According to Durkheim (1960:83-84), the idea of functioning was conceptualized in the context of social life and sociology that sees social institutions in connection to their positive contribution to the harmonious functioning of the society. In his work on ‘the division of labour in society’, Durkheim (1960:238, 365) emphasized the fact that society exist towards a state of equilibrium where members are responsible for contributing in maintaining the state. This entails meeting of social needs in accordance to the function of the division of labour in satisfying the social need of members (1960:45, 49). The division of labour in this context could be understood as intentional strategic way of making members of the society active in contributing to the survival of the social norms. The interest of the society is on the social functions as its existence depends upon them (Durkheim, 1960:407). The society is viewed as a whole composed of interrelated parts, thus, the whole and a part(s), a part and the whole, and one part and another part are to be interdependent (Durkheim, 1960:210, 223). Maduro (1982:118) affirms that in functionalism, religion is meant to always function towards supporting and maintaining the internal harmony of the equilibrium of a society. He explains that social conflict is an accidental reality in the functioning of a society as a result of lack of a contribution by religion to the social equilibrium thus seen as dysfunction. Maduro thus draws his point to the fact that any dysfunction on the part of religion due to lack of contribution to the social equilibrium in a certain social context is seen as deviating from the normal practice and therefore sociopathic. In other words, any disorder as resulting from the insufficient presence of interaction or lacking participation from individual or group which is the basic force of producing solidarity in the social process and make the society dysfunctional (Durkheim, 1961:475-476).

In every society the effects of social elements on the society is described as either functional or dysfunctional. If functionalism in sociology emphasizes positive contributions made by any given social arrangement to the current operation and continual reproduction of society and its cultural pattern. Dysfunctional state describes the opposite (Nielsen, 2007:1810). Dysfunctional relationship depicts activities in relationship that are injurious to a society or activity that has harmful or unpleasant consequences (Bruce & Yearly, 2006:79). In a society where members have responsibilities, the survival and functioning of the society are dependent on accomplishment of the tasks by members (Johnson, 2000: 127). Therefore,

when the consequences of certain contribution interfere with the system and its value, it produces dysfunctional relationship (Johnson, 2000: 128). This is because the idea of dysfunction relates to consequences of items that are negative for some individuals or groups thus becoming disruptive features of a society (Bruce & Yearly, 2006: 116 cf. Holmwood, 2006: 219). Stewart W. Herman (2016:130) advocates for the updating of Martin Luther's 'estates' as a way of promoting effective contribution in a society. He argues that work need to bring Luther's 'three estates' to the fore as a function-centred template for ethics. These 'three estates' that are also understood as social structures includes 'household, church, and government'. The three constitutes a pattern for determining human behaviour as good or bad. According to Herman (2016:132), Luther's understanding of the basic functions of maintaining the world were these three estates where household explain material sufficiency and procreation, government in protection, and church in salvation.

Herman realized the fact that there are other functions in contemporary society and asked whether they fit within the 'three estates' or different functions need to be added to the existing three. Herman (2016:133) suggested the function which needed to be included as an 'estate' is the 'world ecological and resource system', whose function is to provide an enduring environment that can give tolerable temperatures; breathable air, water worth drinking; floods, storms, and fires that can be survived. Regarding other functions in contemporary society, Herman asserted that there are many ways of 'doing ethics of distinguishing good from bad, and right from wrong. Morality that is well-developed include prohibitions and rules that steers behaviour away from harmful things, its goals and aspirations are meant to steer towards the direction of what is good (Herman, 2016: 133). Herman noted that the focus on the broad spectrum of the function-centred ethic as proposed is a sharp instrument that can be used for diagnosing dysfunction and disorder. Therefore, Luther's 'three estates' can be used as a template for moral reasoning. In this case, one can identify the function that are critical in sustaining an enduring society; and identify the responsibilities for those functions, reinforcing and carrying it out in accordance to what the role demands (Herman, 2016:134).

In the context of this study that concerns the relationship among Christians and Muslims, inter-religious forums should be added to the Luther's three estates for creating platforms for dialogue and leaning towards inculcating pluralistic consciousness among the citizens. Similarly, in considering the church as place of salvation for Christians, the mosque should be responsible for providing same for the Muslims. When Christians and Muslims get right

teachings for their religious beliefs and practices and relate very well inter-religiously it result to societal wellbeing where the adherents will co-exist as friends.

Ruth A Wallace & Shirley F. Hartley (1988:96-102) encourage positive relationship in the context of friendship in the following outline on four central religious concepts in relation to Durkheim's notion on friendship:

- Common actions or rituals: In friendship this is understood in the exclusive lifestyle of friends where things are only shared among them only it is likened to the sacred rituals. Therefore, the intimacy of the relationship among friends is not only celebrated but also expressed in the friendship nature of conversations which could be understood as ritual.
- The experience of a transformation or rebirth: It is expected of friends to exercise certain degree of trust as a result of their friendship suggesting that beliefs that are strongly held would be shared amongst them. The experience of transformation among the friends has confined them into a state of sacredness of relationship where they would not allow others or even themselves to speak evil against their close friendship.
- The experience of a moral force or support – those who experienced mutual truth through intimate discussions with a close friend is likely to form an intimate social bond as the two become one in friendship.
- Self-sacrifice – the involvement of the individuals in a close relationship create through the rituals of friendship a basic norm of friendship the readiness for sacrifice of oneself for one's friend.

Friendship is argued as a functional relationship that depicts collective cohesion among friends that depends on shared values (Durkheim, 1933:56). The more closely knit the members of a society, the more they maintain various relationships either with one another or with the group collectively (Durkheim, 1933:25). The friendship thus enhances social solidarity that keeps the relationship together. Therefore religious group that lives under social solidarity enjoy mutual aid and comfort, things that unifies and sustains the group against the difficulties of life, and always find pleasure in the use of 'we' than 'I' as the one who say 'we' feels the support of others behind him or her more than what an isolated

individuals may feel and rely (Durkheim, 1961:240). It could be understood that the ‘we’ describes solidarity that empowers people in the society. According Cladis (2005:384), solidarity does not need to be translated as sameness or uniformity but can be understood from Cornel West’s expression “the interplay of individuality and unanimity”. Using the metaphor of the jazz band, he argues that it is not the imposing of uniformity and unanimity from above but the conflict among different groupings that culminate to a dynamic agreement subject to criticism. The promotion of individuality is likened to a soloist in a jazz band whose role is basically to sustain and multiply the creative tension with the group which produces higher levels of performance in achieving the desire of the collective effort (Cladis, 2005:384). Cladis asserts that the rights of the individual and common work are both honoured despite the tension between them.

David Jary & Julia Jary (1991:139) therefore assert that dysfunction refers to any social activity that makes a negative contribution towards the preservation or effective function of the social system. Functionalism has positive contribution in a social system and is a means of reveal dysfunction. Jary & Jary (1991:189) point to early definition of society by Aberle et al (1950) as a group of human beings who shares a self-sufficient system of action that can be able to exist longer than the life span of every individual. They formulated and identified the following functional prerequisites:

- Providing adequate relationship to the environment towards sexual recruitment.
- Role differentiation and role assignment.
- Shared cognitive organization.
- Communication.
- Shared articulation of goals.
- The normative regulation of means.
- Socialization.
- The regulation of affective expression.
- Effective control of disruptive forms of behaviour.

These functional prerequisites facilitate inter-religious unity when they prevail among religious groups despite religious differences. In relation to social cohesion, religion is an important contributing factor perceived as an institution of integration with potential elements of unifying people (Furseth, & Repstad, 2006:151). The term social cohesion is relevant for creating inter-religious functional relationship. According to Janmaat (2011:61, 63), social

cohesion is understood by some as ‘the glue that holds society together’ or in other words ‘the property that keeps society from falling apart’. Stanley (2003:8) stressed that social cohesion is based on the people’s willingness in a society to cooperate in the diversity of collective enterprises which members must engage in doing for survival and prosperity. He explained that the idea of Willingness among people to cooperate implies that the people have the freedom to make choices of forming partnerships and have a reasonable chance of realizing them, as others are willing to cooperate as well. On the one hand, religion can also provide integration of social cohesion through authoritarian leadership (Furseth, & Repstad, 2006:153). Such type of leadership in a societal relationship does not flow with the Durkheim’s concept of friendship in a society where relationship through social cohesion is exercised with sense of freedom and love. Stanley (2003:9) thus cautions that social cohesion should not be confused with social order, common values, or communities of interpretation which can arise in a socially cohesive society but also inevitably arise in an authoritarian society or a beleaguered community such as Nazi government of Germany. He describes the social order where the actions of the members are well coordinated in such a way that it looks like willing cooperation unfortunately it often has coercive and exclusive components. The Organization for Economic Co-operation and Development (OECD) thus understands social cohesion and describes it as that which ‘works towards the well-being of all the members, fights exclusion and marginalization, creates a sense of belonging, promotes trust and offers members the opportunity of upward social mobility’ (OECD 2011:51). The OECD understanding of social cohesion agrees with Durkheim’s sociology. The perspective is relevant to inter-religious functional relationship with emphasis on individuals’ or groups’ contribution, maintenance of social equilibrium, social solidarity, friendship, and sacrifices. Dysfunctional relationship thus refers to the negative exhibitions of such things that results to the abuse and misuse of societal norms.

3.2.2. Psychological perspective

From a psychological perspective, the term ‘dysfunctional’ is described as any impairment, disturbance, or deficiency in behaviour, when connected to group of people, the dysfunctional state of impairment make members feel incapable of enjoying their closeness and self-expression in discharging their responsibilities (VandenBos, 2007:307). In such a situation, the people in the state of dysfunctional relationship develop behavioural signs such as anger, fear and suspicion that defines their dysfunctional realities (VandenBos, 2007:307). According to Reber & Reber (2001:221), dysfunction is broadly, generally and ubiquitously a

disruption in normal functioning. Dysfunction explains the state of functionalism as a point of view that stresses on the analysis of mind and behaviour based on their functions rather than their contents. Colman (2001:225) similarly notes that dysfunction reveals abnormal behaviour or disturbance of function. He further unveils its root meaning, ‘dys’ from Greek ‘bad or abnormal’ and ‘function’ from Latin ‘to perform’. From the historical perspective, Chaplin (2000:416) reveals that functionalism is a system of psychology that was founded at the University of Chicago by a group of early 20th century American psychologists who described the discipline of psychology as the science of mental activities functioning towards adapting the individual to the environment. He noted that the subject of functionalism was found in psychology through the works of William James (1887-1919), a philosopher and psychologist, and John Dewey (1855-1952), a popular American philosopher and educator. Chaplin pointed that William James was well known for his role play in the concepts of adaptation and function and held in his principles of psychology that the mental processes functions toward adapting the individual to the environment, and for adaptation to be successful, learned habits need to be formed in the course of experience. The impetus that develops the functional system of psychology originated in the work of John Dewey, who argues that the elemental analysis is simplistic and artificial, which fails to consider behaviour as purposive, adaptive action (Chaplin, 2000:417).

Functional psychology according to Chaplin sees the organism in the environment as subject to stimuli that arise from both the environment and the conditions within, and for adaptive acts to be successful, the stimulating conditions must be reduced to ensure survival. He explains that motives come up from a persistent stimulus which dominates behaviour before a reaction occurs that eliminates the stimulating conditions. For example, the hungry individual eats to stop the discomforting stimuli that is associated with the hunger, the thirsty drinks to eliminate dryness and stickiness in the mouth. To eat when hungry ultimately nourishes the body, to drink when thirsty maintains a safe water level, and painting a portrait earns money, but the act of eating or drinking is not undertaken with nourishment or maintenance of a safe water level as the stimulating condition. Money is not instantly at hand to be a stimulant for the artist to commence painting (Chaplin, 2000:417-418). These examples explained the fact that present behaviour cannot be explained by its ultimate consequences. Therefore, what matter most in psychology is the emotional state of a person that ultimately result to behaviour.

The role of functional relationship in a group includes being the need for a harmonizer, the compromiser, the encourager, who offers praise and support, the comedian who relieves tension and raise morale through humour (VandenBos, 2007: 785). However, dysfunctional relationship does not emotionally support the participants, foster communication and prepare or fortify the relationship for life in the larger world (Tessina, 2008:1). Dysfunctional relationship abuses one of the several identifiable roles adopted by members of a group who perform behaviours to maintain or enhance interpersonal relationships within the group (VandenBos, 2007: 785). VandenBos (2007: 422) noted that the roles of the group members include some allocated tasks concerning the group's tasks and goals and relationship roles that produce coherent sets of behaviours towards interpersonal and emotional needs of the group members. When the behaviour associated with a role is poorly defined, the role ambiguity may occur just when the group members occupy two or more roles that call for incompatible behaviours. The result may be role conflict that introduces dysfunctional relationship among the members. Therefore, dysfunctional relationship from a psychological point of view describes relationships where among the group members some or all does not play their roles adequately as expected because there is no cooperation that gives emotional and moral support to the members. Members in a society co-exist cordially when relationship is functional. Dysfunctional relationship will keep prevailing when it is on the contrary. Relationships becomes dysfunctional when they are abused or manipulated. The next section will discuss the significance and manipulation of human relationship.

3.3. The significance of human relationship

Relationship is about social support that entails reliance upon one another for the purpose of meeting certain basic needs (Badr et al, 2001:11). Relationships have been found to be of critical importance for the well-being of individuals experiencing stressors such as those associated with transitions (Trickett et al, 2001:143). According to Mickelson et al (2001:181), one of the Native American proverbs reveal that when a person says, "we are friends: we must assist each other to bear our burdens." The implication is that many life's challenges can be addressed by working together. They propose that through communal coping, relationships play a vital role in helping individuals to cope with the challenges of life in terms of support. Mickelson et al (2001:186) noted that the idea of communal coping is described as a supply of resources and several individual efforts for example among couples, families, or communities, to confrontation of adversity.

In communal relationships, members give to each other from the motivation of love and concern for the other's needs without the expectation of reciprocity. Exchange relationships ensure that giving and receiving are balanced, so that the giving and receiving are recorded and checked. This state implies that it does not share in the needs of the other but only responds to such need for reciprocal purpose. The motivation and interest of giving in exchange relationships is thus from one's expectation rather than meeting the need of others, so that invariably, giving only meets one's need not that of the others.

The understanding and caring for one another's needs are in the concept of communal coping. According to Mickelson et al (2001:187), communal coping is a process where a stressful event is substantively appraised and acted upon in the context of close relationships. They point out that communal coping happens when people perceive a stressor as 'our' problem (a social appraisal) rather than 'my' or 'your' problem (an individualistic appraisal). This activates a process of shared or collaborative coping. In communal coping, relationship is valued, interdependent, and has a commitment of maintaining the network. The network of relationship requires synchrony of an individual with the network members implying that there should be congruence in the perceptions of the individual and the members concerning the stressor (Mickelson et al 2001: 194). For example, when an individual is victimized, other network members are supposed to get connected to the pain, claiming it as 'our pain' therefore making effort to supply communal coping mechanism to the victim as part of solidarity thus synchronizing the victim with the members. The challenge of relationship is the incongruence between the 'we' and the 'me' domains, as when an individual live in and speaks the 'we' language and the fellow network member(s) reciprocate contrary by using 'your' instead of synchronizing 'we' to 'we' (Mickelson et al, 2001:195). Therefore, relationships give members the sense of unity and solidarity where they as individuals within the group understand themselves as individuals for another sharing needs together. In the Christian perspective such is understood in the context of Paul's body analogy of relationship in 2 Corinthians 12:12ff describing selfless relationship with the body as a unit constituting of many parts and each part supporting and serving the body and one another.

The African perspective

The 'African tradition' has been commended for the promotion of communal relationship and interdependency. It understands human beings in relation to "whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: 'I am, because we are; and since we are,

therefore I am’” (Mbiti, 1969:108)⁵⁶. The strength of an African person is in relationship with the community. He or she succeed with the intentional support of others in the context of solidarity. In an African community, no one engages on a personal business alone. Ezenweke & Nwadiolor (2013:64) exemplifies areas of solidarity to include building of huts or houses; and preparation, burial, and feeding in the bereaved family house. They noted that the Africans would not want to opt out of the community by violating the norms as it would amount to breaking the integral human relations that holds the community together.

An important part of African community is the sense of hospitality among people⁵⁷. Visitors are welcomed without prior notice and find shelter and refreshment with the host. In most African communities, for example among the Tangale⁵⁸ people, meals are cooked with visitors’ share in anticipation. If no one comes, the left over is used as part of the following morning breakfast meals. Therefore, because of the consciousness of hospitality among the Tangale people, fowls are reared and kept for the purpose of welcoming visitors. Ezenweke & Nwadiolor (2013:66) exemplifies other symbolic ways of expressing welcome to visitors in Nigerian context to include presentation of kola nuts and traditional gin. They reveal an area of African hospitality of welcoming and easily incorporating strangers into their communities and giving them lands to settle. The African people are therefore accommodating, believe in communal life of inclusivity thus making every person an important part of the community. Such practices collectively serve as strength to an individual.

A South African ‘Ubuntu’ stressed on the tradition of communality which says, ‘one person is a person through other persons’ (Koopman, 2005:195). The philosophy behind this tradition condemns the pride of individuality or certain separated group, as it is communal efforts that gives every success, and a problem of individual or family belongs to the community and vice versa. Louw (2008a:155) asserts that ‘Ubuntu’ means oneness of people in a community through the spirit of solidarity, in which one’s humanity is enriched by another’s. ‘Ubuntu’ implies expiation and entails the removal of whatever disturbs the peace and harmony of a communality (Koopman, 2005:196). Expiation has both Old and New

⁵⁶ This is an old source but its inclusion in this work is necessitated by the fact that it is an important African foundational information that discussions are built on.

⁵⁷ For a discussed relevant work on African hospitality and inter-dependency see Gathogo, J. 2008b. *Some expressions of African hospitality today*, Pp. 276-278 (Cf. Gathogo, J. 2008a. *African Philosophy as Expressed in the Concepts of Hospitality and Ubuntu*. Pp. 39-53).

⁵⁸ It is also called ‘Tangle’, a name describing both the tribe and people of an ethnic group in Gombe state of Nigeria. It is one of the largest ethnic minority in Northern Nigeria found in four local government areas (Akko, Billiri, Kaltungo, and Shongom) of Gombe state with some in Alkaleri local government area of Bauchi state.

Testaments teaching which conveys the idea of the death of one for another (Dueck and Goodman, 2007:614). In the Old Testament a scapegoat was sent into the wilderness with the sins of the people. In the New Testament, Jesus' sacrificial death for the sins of the world was an act of expiation. As the good shepherd who lays down his life for his sheep (John 10:11), Jesus impliedly commend to the Christians the love of one another bearing the responsibility and creating space in one's self for the other to be present (Dueck & Goodman, 2007:614). Stressing on the concept of Ubuntu Koopman (2005:196), expresses that it seeks justice in relationship pointing how it was demonstrated in post-apartheid South Africa with the TRC where reparation was granted to the victims to restore their human dignity. Koopman explains that the choice of restorative over retributive justice has an 'Ubuntu' interest in supererogatory act.

It is worth noting that the concept of Ubuntu has been criticised and faced objections in relation to how it has been abused for selfish desires (Koopman, 2005:197). Some describe the concept as an exclusive one that operates within a certain group of people, and others argue that Ubuntu is not a unique concept to Africans, as the quests for communion, hospitality, solidarity and dignity occur all over the world (Koopman, 2005:197). Despite these objections, Ubuntu possesses positive contribution and is worth considering in relation to the cordial relationship between people.

According to Tutu (1999:34), Ubuntu conveys a message of human dignity and speaks to the very essence of becoming human. Tutu points out that to appreciate and acknowledge someone with high praise. It is said 'yu u nobuntu', which is to say "Hey, he or she has Ubuntu". He explains that such a message communicates that the person is indeed generous, friendly, hospitable, caring and compassionate; what he or she have is not his or hers alone. It is therefore not 'I think that I am', but rather, it is because I participate, I belong and share that I am human (Tutu, 1999: 35). When Ubuntu is recognised in a person it strengthens cordial relationships, as each other will be considered with dignity and regard. Ubuntu communicates the philosophy of tolerance and compassion with an embrace of forgiveness (Mnyaka & Motlhabi, 2005:225). Ubuntu and the general African communal sense of inclusivity would cause a dysfunctional relationship if manipulated to refer to the 'we' different from 'them'. I will further examine the colonial period in Northern Nigeria to consider reasons that may be capable of causing dysfunctional relationship in the inter-religious relationship in the following section.

3.4. A theoretical consideration of British colonial inter-religious relationship

It is useful to explore the context that existed before in relation to the origins of Christian/Muslim relationship in order to understand why dysfunctional relationship prevail today in Northern Nigeria. In the context of the British colonial era in Northern Nigeria, there was the advent of Islam and Muslims' privileged status followed by the influxes of the colonial explorers and Christian missionaries. I will develop this discussion under two areas: the religious territorial occupancy in Northern Nigeria, and the colonial inter-religious relationship.

3.4.1. Religious territorial occupancy in Northern Nigeria

Islam and Christianity came to Northern Nigeria at different times. Islam preceded Christianity before the colonial era in the seventh and eighth centuries through the Arab traders via the Sahara to Kanem-Bornu, the north-eastern part of the country in the present Bornu State. This is the state where the religion had its first influence. Islam began its proliferation to other neighbouring states such as Kano, Kaduna, and Katsina among the Hausa and Fulani ethnic groups in the north-western part (Sodiq, 2009:648). The Hausa ethnic group were the most dominant in the region of Northern Nigeria, their distinct civilization attracted the interest of scholars, political leaders, and religious leaders all over the Middle Ages, including the later colonial adventurers and Christian missionaries (Turaki, 2010:25). The leadership of the Islamic religion at that time was in the hands of the Hausa elites, before the situation of social oppression, insecurity, and lack of commitment to Islam brought about a Jihad staged by Uthman Dan Fodio, a Fulani⁵⁹ Islamic scholar at the end of the eighteenth century (Sodiq, 2009:649). According to Sodiq, Dan Fodio's primary objective of the Jihad was to see Islam and its law applied to all Muslims and to make the word of Allah supreme. While some saw it as a struggle against the Hausa elites, Dan Fodio saw it as a call from Allah which result in the establishment of the Sokoto Caliphate. Though the aim of the Jihad was religious, the result brought about ethnic transition from the Hausa to the Fulani, and since then the Fulani are the custodian of Islamic faith in Northern Nigeria with Sokoto as the leadership seat of the caliphate. Consequently, the Hausa and Fulani ethnic groups became assimilated through inter-marriages, language, and culture; thus, today the two ethnic groups are identified as one ethnic group – Hausa/Fulani (Turaki, 2010:27).

⁵⁹ The details history of the coming of the Fulani ethnic group among the Hausa could be found in the work of Yusuf Turaki: *Tainted Legacy: Islam, colonialism and slavery in Northern Nigeria*. Published 2010 by Isaac Publishing. Pp. 26-28.

British colonial administrators came to Northern Nigeria from 1900 to 1903 at the time when the Islamic rule had already been established and consolidated among the Muslims in the region (Ubah, 1991:133). Before the advent of colonial administrators, Islam had integrated the various ethnic groups who were traditional religionists (Turaki, 1993:4). Therefore, there were two broad religious communities in Northern Nigeria before the colonization – the Muslims and the adherents of the traditional religions. According to Ubah (1991:133), when the region was conquered, the British authority in its plan to take advantage of the organized Islamic leadership institution, opted for an ‘indirect rule’ thus retaining the basic institutions of the emirates to facilitate and consolidate imperial rule. This became the beginning of the privilege the Muslims enjoyed through the British colonial government, who placed them as leaders in charge of all territories including non-Muslim communities. Furthermore, the government declared its interest to stand for the security of Muslims, vowing a non-Islamic religious interference in the emirates, and on the contrary stood against the protection of non-Muslim group from Muslim fanatics at the expense of keeping the vow (Barnes, 2004:63).

In its indirect rule approach to leadership, the colonial administrators focused on the Muslim areas while the non-Muslim areas were relinquished to the leadership of Muslims who were appointed as judges of courts (Ubah, 1991:135). Other Muslim elites were placed over non-Muslim groups as ‘native’ rulers, and within the colonial hierarchical structure the Muslims were generally placed higher than the non-Muslim group (Turaki, 1993:188). Muslims continued to enjoy their privileges with the colonial educational, judicial and social policies instituted on the policy of separate development and isolation of ethnic groups (Turaki, 1993:188). Islam gained a stronghold in Northern Nigeria as the result of the support and freehand enjoyed from the colonial administrators and further became the state religion, and the adherents dominated the colonial hierarchical structure (Sodiq, 2009:649). The situation became very difficult for the traditional religionists which according to Sodiq were denied so many rights and privileges and were forced to convert to Islam as condition for security and free trade enjoyed by Muslims. This was the privileges enjoyed by the Hausa/Fulani Muslims that made their descendants today to claim ownership and leadership of the region as advocated by Mallam Aliyu Gwarzo⁶⁰ who believes the leadership of Northern Nigeria was handed over to their ancestors by God through the British colonial leaders (Gwarzo, 2014:1).

⁶⁰ In his statement of the desire for continuity of leadership, Gwarzo spoke in relation to 2015 Presidential election of the Federal Republic of Nigeria reiterating his point on the position of Hausa/Fulani leadership that by whatever means a Hausa/Fulani Muslim must become the next Nigerian President otherwise, he said “we will kill, maim, destroy and turn this

3.4.2. The colonial inter-religious relationship

The inter-religious relationship became practically dysfunctional as the Muslim leaders with the support of British colonial administration did not allow Christian missionaries to operate in Northern Nigeria, when they later arrived (Turaki, 1993:188). One would expect support and collaboration between the Christian missionaries and the colonial administration. This is because the British colonial administrators were conscious of their vow to the Muslim community. It could be recalled that there was a promise of non-interference to the Islamic religion, this informed the support of the colonial leadership to the Muslim elites against the mission of the Christian missionaries in the region. The covert policy action of the colonial leadership favoured the expansion of Islam at the expense of Christianity (Barnes, 2004:63). Turaki (1999:244) points out that the non-interference commitment made the colonial administration cautious of introducing European education or opening a space for Christian mission activities in the Muslim communities. This was the moment Sodiq (2009:653) described as the beginning of conflict between Muslims and Christians as Muslims made it difficult for Christianity to be planted in Northern Nigeria thus becoming very hostile to Christians. However, the Christian missionaries decided to carry out their mission activities outside the Muslim dominated areas making the communities of the adherents of traditional religion as their mission field and station (Barnes, 2004:63). The traditional religions opted to convert to Christianity as a way of protesting against the suffering under Muslims local leadership. Their conversion to Christianity was the assertion of their freedom and access to Western education (Kukah, 1999:100). One of the strategic missionary approaches in its mission was the establishment of schools for the learning of western education to which the Muslim leaders deterred their children from attending despite the fact the schools were only found among Christians (Sodiq, 1994:283). Sodiq identified fear of proselytization of the Muslims' children as reason behind the deterrence by Muslim leaders, but inter-religious dysfunctional relationship could be added as another.

The dysfunctional state of Muslim/non-Muslim relationship was evidently marked by distinct identities in the colonial era through the attachments of superiority and inferiority statuses to the two religious groups in the region. The Muslims lived under the privileged status of superiority in the community. The non-Muslim group were tagged an inferior addressed as

country into Africa's biggest war zone and refugee camp if they try it. We must fight and we will fight back in order to keep it. They have brought in the infidels from America and the pigs from Israel to help them, but they will fail. The war has just begun, the Mujahedeen are more than ready and by Allah we shall win. If they don't want an ISIS in Nigeria then they must give us back the Presidency and our political power" (Gwarzo, 2014:1).

‘arna’⁶¹ indicating the sociological pattern of dominance and subordination with the colonial administration referred to as the ‘Pagan Administration’ (Turaki, 1993:189). The colonial stratified inequality between the Muslims and non-Muslims could be observed in the following ways (Turaki, 1993:189): firstly, the subordination of the non-Muslim group to Hausa-Fulani rule and political control. Secondly, the institutionalization of Hausa-Fulani dominance through the development of their ruling families and socio-political values and institutions. Thirdly, the colonial maintenance and defence of the privileged ruling families and the maintenance of the socio-political status quo. Fourthly, the creation and development of the Muslim political elites to succeed the colonial administration. Fifthly, the unjust colonial political and economic institutions that reflected class or religious or ethnic biases. The effect of the colonial administrative stratification has been confirmed in the report of the International Joint Delegation of the World Council of Churches (WCC) and the Royal Aal al-Bayt Institute for Islamic Thought as one of the causes of the dysfunctional relationship leading to inter-religious tensions and crises in Northern Nigeria (The Royal Islamic Strategic Studies Centre, 2012:9). This situation where one religious group sees itself as superior the inter-religious relationship is characterized by discrimination and exclusion that has always triggered inter-religious crisis. Having considered the theoretical understanding of the British colonial inter-religious relationship, the next section would discuss an empirical understanding on the occurrence of the dysfunctional relationship.

3.5. Empirical interpretation to the occurrence of dysfunctional relationship

In responding to the question of the challenge of Christian/Muslim co-existence in Northern Nigeria, respondents point to some areas that are responsible for the dysfunctional relationship. This section makes its contribution from empirical perspective in line with the chapter’s focus on the interpretation to the occurrence of dysfunctional relationship. The following themes that emerged from the responses helps understand and interpret why the dysfunctional relationship occurs among Christians and Muslims.

Theme 1: Social and religious distinct identity among the religious groups.

⁶¹ ‘Arna’ is a Hausa word referring to pagans, its singular form is ‘arne’. The term ‘arne’ (singular) is sometimes used interchangeably with *Kafir* (Arabic) which means infidel. The two terms are mostly used by Muslims to describe non-Muslims, but this is not supposed to include for example Christians and Jews who already have their nomenclature inscribed in the Qur’an as ‘ahl al-kitab’ - people of the book (Qur’an, 3:64).

The adherents are said to be living in distinct religious identities where Christians and Muslims are easily identified as two different groups in the society. Some examples of responses that point to the theme are as follows:

One of the challenges is the exaltation of one's religion over the other thereby making the adherents second class citizens (BR32).

The challenge of religious superiority where the Muslims assume the position of being superior thus meant to lead never to be led. They get the impression from the fact that Ismail is Abraham's first son and Isaac is the second, therefore Isaac should be the one to serve Ismail. But the Christians' perspective is on promise, believing Isaac as the promised child. Therefore, these two divergent views have brought a bond of contention in struggle for power and leadership (FR44).

Another challenge is the social aspect which can be traced to colonialism that came with some social ills in it – one can easily identify a Christian by the way he dresses, speaks and associates with others. The same thing with the Muslims; this is detrimental, and it is affecting our idea of coming together” Another aspect that is affecting our relationship is the battle of doctrine – the Christians see the Bible as supreme over the Qur'an and the Muslims see the Qur'an as untouchable. So, the battle for supremacy is affecting our relationship (FR48).

The superiority/inferiority complex has been argued with origin from colonial era where the Muslims maintained the status of superiority in the community, and the non-Muslim tagged with inferior status with their colonial mode of administration referred to as the 'Pagan Administration' (Turaki, 1993: 189). Islamic activist, Mallam Aliyu Gwarzo presented his view by referring to colonial administration through whom the leadership over others was given to Muslim (The Nigerian Voice. 2014:1). According to Turaki (1993:189), the colonial inequality between the Muslims and non-Muslims made the two communities to grow in isolation and different orientation that is reflecting today.

Theme 2: Manipulation of religion for personal or group interest.

Some religious and political leaders use religion as a tool for working out their desires. This could be reflected in the following responses:

Another challenging factor is politics; it is one of the causes of problems among the people of different religious affiliations. When democracy started in Nigeria, there was no religious involvement in it. Later, the politicians realized how religious Nigerians are, they decided to use religion as an opportunity for them to win the people's trust and votes coming through the religious leaders. Therefore, the electorates are compelled to vote for their respective faith candidates into political positions. Today politics is playing a significant role of religious divide between Christians and Muslims especially in northern Nigeria (FR40).

Another issue that has bedevilled our relationship is politics. If you consider Gombe state and northern Nigeria as a whole, Christians are regarded as minority and

Muslims are majority in terms of population. Politicians use religion to manipulate the dominant populace in an area. People now involve religion into politics thus, Christians are being deprived of political leadership and economic power of the land. So, this creates tension between the two religious groups so that one tries to annihilate the other (FR48).

There are many challenges that are facing our living together as Muslims and Christians. About 15 – 20years ago we never had problems that we face today. I grew up here within Kaduna and from my experience of those days we celebrated both Christmas and Sallah together and visited each other very well. But later on, due to our leaders' negligence – whether they are trying to cause a divide between us, or they are trying to enforce an opinion or what is happening I don't know, and we are fighting each other. If you ask someone from the time this fighting began what is the actual reason for fighting his brother, there is nothing he could say other than the fact that the other person is a Christian or the other a Muslim. Our problem is the political leaders who have come in and the whole thing appears like a divide and rule method, thereby causing division among the people through religion (JR7).

In reference to above responses on the challenge of Christian/Muslim relationship in the context of political manipulation of religion, Maru (2002:1) reported a political campaign message of General Muhammadu Buhari in 2003 where the Muslims across the country were called to vote only for the presidential candidate that would defend and uphold the tenets of Islam. According to Maru, Buhari made the call at the closing ceremony of the 16th National Qur'anic Recitation competition held in Gusau, Zamfara State where he told Muslims that they have every reason to thank Allah for restoring the Islamic Sharia under the present dispensation. He stated that this honour was destroyed by British colonialists during their crusade in 1903 against the Sokoto caliphate. This is how religion can be manipulated politically. However, the practice of manipulation of religion is not unique to one religious group. From the Christian's perspective, Pastor Paul Adefarasin in his support for a Christian presidential candidature warned Christians never to vote for a Muslim candidate as the president of the country (Ikeji, 2010:1). Having Religion has been abused as a tool that leaders used for personal or group gain, the abuse has challenged inter-religious relationship.

Theme 3: Struggle for dominance referred to as a form of Jihad

The above theme came up from the following responses that described struggle for dominance as another form of Jihad.

One of the great challenges is struggle for dominance. The issue of trying to dominate another group had being the challenge of the two religions in Kaduna State. One group assumed the right to rule others; denying others the right to enjoy the privileges of the state together. Like the issue of Christians and Muslims, the latter see themselves as the owners of the state and the entire Northern Nigeria. Therefore, every resource that is found in the area must be dominated and be benefited

exclusively. While others should be sledged under them. You find out that in all the facets of the economy of the state, talk of education, government ministries in the state, and political appointments in the state, you find out that Muslims are heading almost everything, only few are headed by Christians. And not only that, if you look at the issue of educational admission; Christian students who are qualified to be given admission into tertiary institutions of the programmes of their choices are denied. While those who are not qualified are made qualified based on religion (JR1).

To me I see the challenge we have today as a strategic ground plan by the Muslims across the middle-belt and Nigeria as a whole. It is a second Dan Fodio Jihad against the Christians. So, it is a very broad topic to discuss (BR27).

Jihad was staged by Uthman Dan Fodio at the end of the eighteenth century with a primary objective of ensuring that Islam and its law is applied to all Muslims (Sodiq, 2009:649). When the desire for establishing sharia law in some states of Northern Nigeria came up, Christians argued against it pointing that no state is exclusively Muslims, and since sharia law concerns only Muslims then it's not fit for any state. Christians therefore see Muslims' insistence for sharia law as further means of exercising their domination over them. This struggle continues to be a challenge among the religious groups.

Theme 4: Claim of a geographical location by a religious group

This theme emerged from the following response that indicate a reason for the dysfunctional relationship among the religious groups in Northern Nigeria.

The issue of citizenship is not balanced. You live in places like Sokoto, Kano, and Zaria etc. for a very long time but have been denied recognition as citizens. You can't own a plot of land, but a Muslim can go to a place like Jos and would want to take over. Christians cannot contest on any political post in places like Katsina, Kano etc. even if they are indigenes -because they are Christians (BR32).

The argument of the Muslims about the region called Northern Nigeria is the idea that the region belongs to them (Kwashi, 2004:62). The claim of geographical location is not unique to Muslims, the Christians in Jos Plateau state, believe that the state belongs to them therefore Muslims in the state are considered non-indigenes and thus discriminated against (Bavier 2011:2). The claim of geographical location by a religious group is therefore a challenge of the relationship between Christians and Muslims in Northern Nigeria.

Theme 5: Religious fanaticism, extremism, and fundamentalism

Fanaticism, extremism, and fundamentalism are practices of radical religious groups who perceive religion and religious books from extreme positions causing crisis among the two religious groups. A common abusive word used in addressing Christians that provoke and

challenge cordial relationship is ‘arna’ which means infidels. Some responses that informed the above theme are as follows:

The careless relationship results to the challenge of improper address where Muslims look at Christians as “arna” (infidels) and the Christians considers Muslims as pagans (BR27).

One of the challenges of Christian/Muslim relationship in northern Nigeria is fanaticism and fundamentalism (FR33).

On our part as Muslims, we are categorized into the extremist and liberal Muslims; the extremists believe in all the dictates of Islam without exegesis of the text, for example the Boko Haram, ISIS etc. Such groups believe that you can compel everyone to accept Islam. But majority of Muslims believe in the portion of the Qur’an that says there shall be no compulsion in the acceptance of Islam. Therefore, one wonders where those people who say you must accept Islam get their teachings from – you discover that they are the ones causing the challenges we face. Some Imams use to tell their followers not to believe a Christian no matter what, and I found out too that Christians are also told the same. So, you see; this means we don’t trust each other (FR41).

In the context of Abrahamic faiths, the three great monotheistic religions, Judaism, Christianity, and Islam are considered as a monolithic block. None of them is believed as pagan. It is only other religions that are met on the ground described as idolatry or superstition by the Abrahamic faiths. These include other new religions that emerged or were discovered during the course of history (Bowden, 2005:13-14). While Muslims are not to be considered and addressed as pagans based on Abrahamic relationship and belief in the oneness of God (Allah), Christians are not ‘arna’ but ‘people of the book’ or specifically known as ‘al-nasara’ among the same Muslims (see chapter five for details at section 5.4.2). Therefore, the addresses of ‘arna’ for Christians and pagans for Muslims are out of the context of the Abrahamic faith’s relationship. Their misuse only triggers crisis and causes violence among the religious adherents.

Reflecting on responses FR41 and FR33 above, most inter-religious crisis is triggered by the attitudes of religious leaders who are known as fanatics, extremists and fundamentalists. Omotosho (2003:30) identified extremism as one of the major factors responsible for causing inter-religious violence among Christians and Muslims in Northern Nigeria. The challenge in the context of fundamentalism is noted in the following examples of some religious leaders. Yakubu Yahya, a Muslim activist said that if there is any grievance between Muslims and the government, the only place of settlement is not the dialogue table but battlefield. Kwashi (2004:67) responded to this view with the question: if Muslims are prepared to settle grievances with the government only on the battlefield, where else can they settle grievances

with Christians? However, it is worth noting that this statement of Yakubu Yahya does not necessarily represent the view and opinion of all Muslims in Northern Nigeria. On the other hand, the late Evangelist Paul Gindiri, a renowned Christian preacher of Northern Nigeria has been described as a confrontational preacher who's preaching lacked diplomacy thus waged his attack on the Muslims (Gaiya, 2004:1). With these two examples, fundamentalism is a challenge to Christian/Muslim coexistence that spurs dysfunctional relationship.

Theme 6: Inter-religious Ignorance⁶²

In response to the inter-religious ignorance, lack of understanding the relationship between Christianity and Islam has been presented as a challenge that causes dysfunctional relationship as indicated in the following response:

A major problem we have is lack of knowledge. Christianity originates from Jesus Christ and Islam originates from Prophet Mohammed; both were sent by God and their messages are similar in many ways – the difference is very minor. So, if as a Muslim I understand what your religion demands of you and you as a Christian understands what my religion demands of me, we would not try to trespass each other's religious teachings. However, where we lack knowledge of the truth of our religions there is bound to be problems (JR10).

This response reflects the belief and teaching among Muslims that Jesus Christ and Prophet Mohammed were sent by God respectively with different miracles. According to Al-Mubarakpuri (2000:164), it is believed that God sent each Prophet with a message accompanied by a unique miracle authenticating both the message and the messenger, as was seen in the lives of Prophets Moses, Jesus, and Mohammad who all performed miracles in different ways. The respondent thus expressed the view that having the knowledge of the idea that both Jesus Christ and Prophet Mohammad were sent by God will create inter-religious consciousness among Christians and Muslims towards peaceful coexistence. The inter-religious ignorance that becomes responsible for hatred among the religious groups could be motivated by the exclusive interest for dominance.

Theme 7: Illiteracy and ignorance among religious adherents

Illiterate adherents depend on whatever their leaders tell them since they cannot be able to read their religious books themselves. The ignorant fall victims of such teachings. Below are some responses indicating the above theme:

⁶² Inter-religious ignorance identified here describes the reason for the practice of dysfunctional relationship, while in chapter two (2.3.1 themes 1,2 &3) the same inter-religious ignorance was used in describing the state and what it does to Christian/Muslim relationship.

The second challenge is religious ignorance. Some Christians and Muslims are novices in their religion and because they do not understand or know basic teachings of their religions: they behave contrary to their religion's basic teachings; this is affecting the relationship (FR39).

Another thing is illiteracy – if we were all educated and employed you can't leave what you are doing to go and serve someone that don't even know your existence, once he wins election he disappears till after four years he will come with a peanut to deceive you for the sake of your vote (JR5).

One major challenge I noticed is the issue of ignorance; most people do not understand clearly what the teachings of their religion is all about. In Islam for example, the Qur'an duly informed us that Prophet Mohammed related very well with the Christians and the Jews, but many people do not know about this truth. So, the most important thing is that there is need for more enlightenment. Again, true religious practice is no more as in the days of our forefathers; many people today just believe in the Prophet Mohammed, but they don't really know who he was. They don't know the history of how he associated peacefully with other people who were not Muslims (FR45).

Most violent perpetration and reactions are waged by religious adherents who are either illiterates and or ignorant. For example, the religious youths whose actions and influence carried out organised killings of innocent adherents of another religious group (The Royal Islamic Strategic Studies Centre, 2012:9).

Theme 8: Some religious leaders are described as 'half-baked'

Some of the respondents described the characters of the half-baked religious leaders as follows:

Again, I see it from the angle of ignorance on the part of the Pastors or Imams. When you listen to some Pastors and Imams preaching you wonder whether they went through the right training or not. So, you find out they are ignorant of the true word of God (FR48).

Today, it is no surprise to suspect that an Imam is being contracted to teach certain teachings that when you listen to it, you will doubt their competency, and the same goes for the Christians. It is important to know that the knowledge of religion is different from practicing religion itself. If you have no knowledge of a religion, you will be misled. Today, most people lack knowledge of their religion instead they follow what their religious leaders tell them. These leaders teach what they understand sometimes based on their own interest (JR9).

Some religious leaders among Christians and Muslims are identified as sources of religious crisis through their statements and actions which could be understood as condoning or encouraging violence (The Royal Islamic Strategic Studies Centre, 2012:9).

Theme 9: Lack of exposure to the reality of inter-religious affairs

Some respondents indicate their views as follows in relation to the lack of exposure to the reality of inter-religious affairs:

Lack of exposure; this affects our relationships in terms of dialogue and social interaction with one another. The present governor of the state did something awesome, he sponsored five radical Imams who are extremists in their interpretation of the Qur'an to Iran so they can learn more about the interpretation of the Qur'an. When they returned, they confessed that they have never known that they had been causing problem to the state. So, their mentality and approach has changed and has become a refined people – that is exposure. So, we need to have that degree of exposure and learning from ourselves, so that we can be able to really come up with the best. During our inter-faith training a Pastor asked the question that, why is it that when a Christian slaughters animal, the Muslims don't eat? An Islamic scholar refuted that and even quoted from the Qur'an that that is not true. So, you see that this is the wrong teaching by some Islamic preachers. So, both Christians and Muslims need to appreciate each other and come out with the best way of doing things (FR48).

As a Muslim, the meaning of Islam is peace. Where peace is said to be, killings and violence should not be found. But some followers due to the misleading of their religious leaders they go and cause violence which is not correct. If our leaders will take appropriate action on any problem, innocent lives will not be lost (JR8).

Lack of true interpretation of the Holy Bible and Qur'an. Religious leaders sometimes teach what they think is right not what the Holy books teaches (BR21).

Religious adherents are nurtured by whatever teaching their leaders give. This is why sometimes some issues are contested among a religious group. For example, dialogue is not fully accepted among Muslims while others believe, some shy away from it (Sodiq, 1994:305). Another example is the issue of animal slaughtering; some Muslims do not accept meat slaughtered by Christians while others quoting from the Qur'an says is acceptable. For example, the Qur'an 5:5 says, "This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them..." (The Translation of Yusuf Ali). The Mohsin Khan Translation put it thus "Made lawful to you this day are AtTayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them..." Some Muslims are ignorant of this verse and therefore accept and believe whatever they are told by their religious leaders who often mislead because they themselves lack exposure to the sound interpretation of the Qur'an. This challenge also applies to Christians who lack the Biblical knowledge and therefore accept whatever their so called 'Men of God' who are not Biblically and theologically exposed tell them.

Theme 10: Intolerance and favouritism

Lack of inter-religious knowledge stated in theme 1 is here described as the cause of intolerance and favouritism among the religious groups as indicated for example in the following responses:

A major challenge on the relationship between Christians and Muslims is lack of tolerance. Pastors and Imams preach love, but we don't practice it, we need to learn about each other's religion so that we can tolerate each other and live in peace (JR12).

One of the challenges is hatred that leads to selfishness among the adherents of the two religions. For example, in public offices staff are treated with religious biasness by the head of the staff who often favour members of his religious group against the other with Christians as victims. But if not for religious differences there wouldn't be any problem among us. Thus, our problem is religious differences and favouritism (FR38).

Intolerance is a challenge among us! We do not tolerate the teachings of each other's religions. Most of the religious crises in Nigeria occur where certain religious adherents are denied the right to practice their religious rites in a place. For example, in Kaduna state sharia law was enacted but the Christians protested it. For the Christians to object such a significant aspect of Islamic dictate means that they don't tolerate Islam. Even though sharia law has nothing to do with the Christians, yet they protested it. This means there is no tolerance for each other's religion (FR41).

One major challenge I have come to discover is the fear to engage with people of other faith. I always see Christians preserving and conserving the gospel of our Lord Jesus Christ to themselves and to the Church alone. I see this as a deviation from Jesus' principle of, freely you receive freely you give. Restricting the gospel to the Church alone is affecting our relationship with people of other religion (FR48).

The hatred for other religious group indicated by the respondent FR38 and exemplified in the victimization of Christians in civil services has been stressed in the reports⁶³ of Christian Solidarity Worldwide (CSW, 2008:5) and Mulders (2016:29). This hatred indicates the discrimination among Christian and Muslim staff with favour given to the latter in areas of promotion. The respondent FR41 indicates the state of intolerance as a challenge of Christian/Muslim relationship. In his view, an example of sharia law that was protested by Christians in Kaduna and other parts of Northern Nigeria indicates intolerance. However, according to Sampson (2014:326), Christians does not see their protest of sharia law as act of intolerance but rather an upholding of the 1999 constitutional position of section 10 that prohibit a state from adopting any religion as state religion.

⁶³ The reports were discussed in chapter two (see 2.4.2).

The fear in engaging the other in inter-religious discussion as pointed by respondent FR48 was presented in the context of the need for dialogue. The response noted the weakness from Christians in not engaging with the Muslims. On the contrary, Sodi (1994:303-305) an Islamic scholar argues lack of dialogue engagement from the Muslim side while commending the Christians involvement in it. He revealed one of the reasons why some Muslims shy away from dialogue engagement as the feeling of self-sufficiency considering Islam as a system of belief that is completed by God, so that nothing is needed outside for learning. Nonetheless, Omotosho (2003:24) argues that Muslims believe that Islam recognized and practised dialogue with Christianity right from the early period of Islam. Therefore, there should be no excuse for inter-religious dialogue resentment between Christians and Muslims.

3.6. Conclusion

From sociological and psychological perspectives, dysfunctional relationship exists through lack of, or negative contribution to the co-existence of people in a society, or abuse and misuse of the societal norms. Psychologically, the state of dysfunctional relationship reveals the people's situation that lacks emotional support, does not foster communication, and does not prepare or fortify the relationship. As a result, some or all members does not play their roles adequately as expected. The chapter has defined relationship as an inclusive term that is about social support that make people rely and meet the needs of one another.

The British colonial period is very crucial in understanding the inter-religious relationship today. The distinct religious identities created, and the preferential treatment accorded to one religious group founded in the period continued through the post-colonial time, and to the present. The intentional institution of the disparities among the religious groups in the colonial period makes the privileged group to claim superiority, power, and dominance. This desire becomes the factor that spur exclusion and discrimination as parts of the characteristics of dysfunctional relationship. Similarly, the empirical results indicate some reasons behind the prevailing of dysfunctional relationship in Northern Nigeria. The responses relate to the question of the challenges of Christian/Muslim co-existence. There were themes that emerged from the responses that relate to why dysfunctional relationship exist. The themes include distinct religious identities; manipulation of religion; struggle for dominance; claim of geographical location; fanaticism, extremism, and fundamentalism; inter-religious ignorance among leaders; illiteracy and ignorance among adherence; half-baked religious leaders; lack of exposure to inter-religious affairs; and intolerance and favouritism.

The discussion in this chapter responded to the interpretive task of the practical theological interpretation. The chapter reveals possible reasons for the prevailing dysfunctional relationship among the Christians and Muslims in Northern Nigeria. Having interpreted from a theoretical perspective the occurrence of dysfunctional relationship and the gaps therein, the next chapter will focus on the methodology for empirical investigation.

Chapter 4

Research Methodology and Design

4.1. Introduction

The chapter elaborates the section of research methodology described in chapter one (1.7). It explains the process of this empirical study. The research methodology describes the ways in which the data was collected and how it was analysed (Du Plooy-Cilliers, 2014:289). It is structured and explained for strict adherence to facilitate quality research results (Mouton & Marais, 1990: 193). The methodology involves research design that refers to the strategic framework for action and serves as a bridge between the research questions and the research implementation (Durrheim, 2006:34). The interest of research design is how data is collected and analysed in response to the research questions. The chapter concentrates on the methodology for the investigatory empirical study in Northern Nigeria to contribute to the general goal of the research on healing and reconciliation in a dysfunctional state of Christian/Muslim relationship. This goal of the chapter is supported by the descriptive-empirical task that is interested in the methodological process of the study on how to carry out the empirical research as indicated in chapter one (1.8).

As a ‘theory seeking research’ (see 1.10), It first considers the empirical study to enable phenomenological understanding of the context of Christian/Muslim dysfunctional relationship. This background will be useful in taking the decision for embarking on normative and pragmatic contributions. The choice is made for the purpose of ensuring coherence in the research design so that the study will fit within the logic of the research demand (Durrheim, 2006:7). According to Taboada (2004:158), research coherence describes hanging together of the text with relation to its context of situation. In other words, coherence denotes how everything fits together in the research. Coherence contributes in understanding the process towards the general research goal (Yule, 2008:126). Therefore, the chapter will address the following: the choice of research design, the research question, the research design, data analysis and the pilot study.

4.2. The choice of research design

The choice of the research design focused on the empirical investigation. This was in view of the desire to start with the empirical before the theory or non-empirical, as informed by the idea that the goal of the study was to address the empirical in order to address the non-

empirical. The choice of research design identifies the strategy for the study because there are many approaches for example, ethnography, grounded theory, case studies, phenomenology, and narrative.

As pointed out in chapter one (1.7), the qualitative research in relation to its design, embarks on a ‘descriptive phenomenological methodology.’ This methodology explains the processes of data collection that helps in the discernment of patterns and dynamics in the context of the research field (Osmer, 2008:4). Descriptive phenomenology can best be achieved through empirical research where the research meets face-face with the subjects in the field. Thus, the choice of phenomenology was informed by the interest of the research on the lived experience of people. Phenomenological approach is interested in exploring, describing, and analysing the meaning of the lived experience of the people how it is perceived, described, felt, judged, remembered, talked about (Patton, 2002:104). According to Fouché (2005:270), the approach of phenomenology in qualitative research describes the understanding and interpretation of meaning given by people in relation to their daily experience. She noted that for a phenomenological researcher to understand the people’s existential condition, he or she must have to enter the community of the people. To understand the subject through interview, qualitative in-depth inquiry through open-ended question is likely to bring out an existential experience. The understanding of phenomenologists in relation to human beings is their daily engagement in the process of making sense from their experiences through interpretation, giving meaning, defining concept, and rationalizing actions (Babbie & Mouton, 2001:28). The phenomenological position therefore makes the people’s way of thinking, reasoning, and understanding important, and as what really counts in data collection. It is this fact of the nature of phenomenology that warrants its choice of research design. The qualitative phenomenological inquiry in this research is interested in the dysfunctional relationship between Christians and Muslims in Northern Nigeria.

4.3. Research question

The research question is designed to address the dissertation’s research problem as stated in chapter one (1.3). The goals of the study (1.6) explained how the research questions would address the research problem through a triangulation approach. Therefore, as stated in chapter one (1.5), the main research question asks: from a pastoral care perspective, how can the theological concepts of healing and reconciliation address the dysfunctional relationship among Christians and Muslims in Northern Nigeria? The main research question was supported by two sub-questions formulated as follows: 1. what is the state and extent of

dysfunctional relationship among Christians and Muslims in Northern Nigeria? 2. How can inter-religious functional relationship among Christians and Muslims in Northern Nigeria be achieved from a theological perspective? The above research question(s) aided the formulation of the interview questions that were administered during the empirical investigation.

The Process of Formulating the Interview Questions

As the general research study is conducted strictly on practical theological methodology using the Osmer's model, the four questions⁶⁴ that guide the practical theological interpretation of situations, and the research questions (1.5) were crucial in formulating the interview questions in accordance to the description of the unit of evaluation (4.4.2). The interview questions are eight in number (see appendix 11) reflecting the three main units of evaluation: investigating the challenge, extent and effects from dysfunctional relationship; evaluating the role of the religious leaders in addressing; and evaluating the means of intervention in relation to the challenges. The interview questions were sent to a sociologist who checked and vetted them.

4.4. Research design

The section is responsible for planning how the research questions will be answered. A research design is a plan that shows how data are systematically collected and analysed in answering the research question (Bertram and Christiansen, 2014:40). It is therefore the responsibility of research design to explain the processes of the empirical research from the choice of the data collection method to the final stage of data analysis. The awareness of the research design was useful to devise means toward a successful answering of the research questions and the right choice of the data collection method matters.

4.4.1. Data collection method

Some of the common data collection methods available in social sciences that are often used in educational research include questionnaires, interviews, observation, testing, artefact analysis, and use of secondary data (Bertram and Christiansen, 2014:72). This research applied the interview data collection method. An interview is an organized conversation between the researcher and the respondent where the former has designed questions to seek certain information from the latter (Bertram and Christiansen, 2014:80). There are different

⁶⁴ (1) What is going on? (2) Why is this going on? (3) What ought to be going on? And (4) how might we respond? (Osmer, 2008:4).

means through which interview could be conducted such as face-to-face, telephone, and internet interviews. Considering the interest of the qualitative research of drawing an in-depth knowledge, face-to-face interview was chosen. Face-to-face interview is personal, it is done in an interpersonal role situation of conversation where the interviewer asks the respondent questions in relation to his or her research demand (Frankfort-Nachmias & Nachmias, 1996:232).

According to Immy Holloway (1997:94), qualitative interview is a purposeful conversation that enable an interviewer to aim at obtaining the right perspectives, feelings, and perceptions from the interviewees. The conversation is an interactive interview that is purposely aimed at getting an in-depth understanding of the experiences of people including their emotional charged sensitive issues (Ellis, 2008:443). Thus, the interview method of data collection best suits the qualitative research that is interested in drawing an in-depth knowledge and experience of people (Kumar, 2011:192). One of the things that makes qualitative research distinct is the researcher's role of making efforts to understand the people in accordance to their worldview (Mouton, 2001:194). Thus, the in-depth inquiry to achieve the depth of knowledge is the task of qualitative research (Henning et al. 2004:3). To further explain the feasibility of interview as a good method of data collection, Bertram & Christiansen (2014:82) states three purposes of the interview:

- To find out what a person knows – knowledge and information.
- To find out what a person likes or dislikes – values and preferences.
- To find out what a person thinks – attitudes and beliefs.

Interviews could either be done formally or informally (Holloway, 1997:94), as such this research chose formal interview which has to do with planning the interviews in advance. The planning involved making contact, agreeing and signing the interview consent form, and agreeing on the date, time and venue for the interview. The consent form (see appendix 5) contains all the information the respondents need to know regarding the interview, the interview can only be slated if the forms are signed after agreement is made. Part of planning for the interview in advance also included preparation of ensuring that at least not less than two devices for recording the conversation was made available.

The interview was planned and conducted based on the structured questions (see appendix 11) and schedules for the three states (see appendix 12). To ensure clarity and confidence in

answering the questions, certain terms such as dysfunctional relationship, healing and reconciliation, strategic approach, critique, were explained to the respondents during the interview session (for meanings of the terms see appendix 11 on footnote). The interview was structured with open-ended questions that were appropriate for drawing the in-depth experience of the respondents. According to Bertram & Christiansen (2014:74), open-ended questions will give the respondents the freedom of answering the questions from their own perspective and in their own words.

The interview was chosen to be recorded through audio recorder to warrant full attention on the respondent rather than other choices such as note taking which will create interruption and eventually prolong the session of the interview. Furthermore, the choice of using a recorder would create freedom and concentration on the topic and the dynamics of the interview by the interviewer (Kvale & Brinkmann (2009:178-179). The interview would take place at a time and venue only approved by each respondent, and the confidentiality of their responses will be assured. After conducting the interviews, translators who would sign agreement with the researcher were sought on the need to handle and transcribe the audio recordings into written English language with confidentiality and accuracy.

4.4.2. Unit of evaluation

The unit of analysis refers to the question of interest of the researcher that warrant for investigation in a study and can also be understood as units of observation or those things that a researcher examine (Babbie & Mouton, 2001:84, 85). Issues for examination could be classified in certain ways. For example, a researcher may engage in studying individuals, groups, organizations and institutions, social actions, and interventions (Babbie & Mouton, 2001:84-88). It is therefore imperative that in an examination, a researcher clarifies the unit of evaluation of the phenomenon in the organization, its limitation and goals. Babbie & Mouton (2001:365) thus formulates the following questions that describes the interest of the unit of evaluation:

- What time frame of the intervention should be included in the evaluation?
- Which actors should be defined as relevant to the evaluation?
- Which programme components and services are to be evaluated?
- Is the programme management system also the object of evaluation?

- Are the programme administrators also to be evaluated?
- Have specific outcomes been defined that need to be evaluated?

They noted that clarity in the unit of evaluation and specification of analytical category for analysis and interpretation of the data assures coherent and plausible account of the intervention through the following functions:

- Ensuring that key concepts are provided with definitions.
- Data collection and data analysis are guided.
- The interpretation of the empirical findings to be provided with explanatory framework.

In this research, the selection of the unit of evaluation is guided by the goal of the empirical research as explained in chapter one (1.6). There are three major unit of evaluation for this research informed by the stated goal of the empirical research as follows:

- The empirical investigation of the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria.
- The evaluation of the role of the religious leaders in addressing the state of Christian/Muslim dysfunctional relationship.
- The evaluation of the means of intervention in relation to the challenge of Christian/Muslim relationship.

To further describe how the above three units will be engaged, some of the formulated questions of Babbie & Mouton would be answered. Firstly, the focus of the evaluation would be on the relationship among Christians and Muslims in the post-colonial Northern Nigeria. The choice of the two religious groups in the present region of the country was determined by the fact that they are the concern of the research and the groups involved in the dysfunctional relationship. Secondly, the actors who are the research participants include, heads of the two religious organizations in Nigeria; state heads of religious education, pastors and imams, and Christian and Muslim civil servants. The choice and sampling will be explained under population (4.4.3) and sampling (4.4.4) below. Thirdly, the programme components and services for evaluation includes the state of Christian/Muslim relationship: the religious leaders' contribution, healing and reconciliation, and means for Christian/Muslim functional

relationship (see interview questions at appendix 11). Fourthly, the specific outcome defined is the relevance of healing and reconciliation for addressing Christian/Muslim dysfunctional relationship.

4.4.3. Population

The research will be conducted through sampling technique due to the size of the huge size of the population site. Research population could be described as a total number of people, groups or organizations which could be included in the research study (Bertram & Christiansen, 2014). Population also describes a total quality of things that constitute a study research interest for a researcher (Walliman, 2006: 75-76). It thus speaks of the total number of the existing elements found during the period of the research which are relevant to the study (Sedlack & Stanley, 1992: 104). According to Frankfort-Nachmias & Nachmias (1996:179-180), population as a total set of relevant units of analysis, its nature depends on the research problem which means the research population need to be understood through the definition of its content, extent, and time. It could be noticed that the descriptions of population emphasize all people, groups or things which are relevant to the researcher's study.

The population of this study includes all the religious leaders in Northern Nigeria⁶⁵. The choice of the religious leaders as the research participants was informed by the fact that history reveals that religious crises in Northern Nigeria originated with religious leaders who engaged in exclusive teachings that triggers tension. These could be found in the history of the religious crises from 1980 to present (see 2.2.1). Notable to mention are the 'Maitatsine'⁶⁶ which referred to the nickname of Mohammed Marwa the religious leader, and 'Boko Haram'⁶⁷ whose original religious leader was called Mohammed Yusuf (Ibighbi, 1987:194; Adegbulu, 2013:266, 270). From the examples of the Maitatsine and Boko Haram, religious

⁶⁵ Northern Nigeria has nineteen states and the Federal Capital Territory (FCT). These includes (1) Kebbi, (2) Sokoto, (3) Zamfara, (4) Kaduna, (5) Katsina, (6) Kano, (7) Jigawa, (8) Plateau, (9) Benue, (10) Nasarawa, (11) Kogi, (12) Kwara, (13) Niger, (14) Bauchi, (15) Gombe, (16) Borno, (17) Yobe, (18) Adamawa, (19) Taraba, and Abuja (FCT).

⁶⁶ According to Sodiq (2009:669), the activities of the Maitatsine were seen and interpreted by some people as an attempt at the Islamic reformation of moral laxity and the political exploitation of the masses by the Muslim leaders of Northern Nigeria, as well as an expression of disagreement with the corruption and the rule of the dictatorship in the northern states. Others saw them as an attack on materialism and modernity and a revolt against all authority in Nigeria, be it Islamic or not; this limited the *Maitatsine* attack not only to Muslims, but also to all the beneficiaries of the material products of the West (Sodiq, 2009:669).

⁶⁷ Boko Haram is a radical Islamic religious sect whose real name is "Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad". Its leader obtained his Qur'anic education in Chad and Niger Republic where he developed the radical views against westernization and modernization (Adegbulu, 2013:266, 270). The ideology of Boko Haram was inspired by the determination through its commitment to eradicate what the group understands as heresies, and the implementation of the Sharia legal codes in Nigeria. The group believes that the only way to achieve their aim is through change of political regime as they believe that democratic and secular constitution contradicts the laws of Allah (Idahosa, 2015:5).

crises it could be categorically affirmed that religious crisis has religious leaders' direct or indirect consent. Further argument for the position of religious leaders' involvement in motivating religious crisis includes the assertion of Omotosho (2003:25-29) who blamed the religious leaders of been responsible for the acts of provocation through their religious teachings that triggers violence among the two groups. The international joint delegation of the World Council of Churches (WCC) and the Royal Aal al-Bayt Institute for Islamic Thought (RABIIT), in its report on the inter-religious tensions and crisis in Nigeria outlined some religious causes⁶⁸ which points to the religious leaders' involvement and perceived inability in responsibility (The Royal Islamic Strategic Studies Centre, 2012:9). Asserting the power of religion in conflict resolution and escalation, Paul F. Knitter (2012:397-399) present four theses⁶⁹ centred on religion as having the power to address its problem. The first thesis says: "unless the religions become part of the solutions, they will certainly continue to be part of the problem". Therefore, these are the motivations in respect for the choice of religious leaders (who are the custodians of the religions) as research participants. In their positions as religious leaders it is believed, they are aware of the challenges among the religious groups.

4.4.4. Sampling

The description of the population for this research makes it obvious that it is not possible to handle such a capacity, thus the need for sampling towards an efficient and realistic research. Sampling refers to the decision making concerning the questions of which people, events, settings, or behaviours needs to be included in the research study (Bertram & Christiansen, 2014:59). According to Maxwell (2005:88), from the various methods of sampling such as probability (random sampling), nonprobability (convenience sampling), and purposeful or

⁶⁸ These includes (1) inadequate depth of understanding of both Christianity and Islam within and without these two religions. (2) Lack of knowledge and information on a popular level, particularly in local languages, of the scriptural-based condemnations of violence and terrorism in both Christianity and Islam. (3) Statements and actions of a number of religious leaders, both Muslim and Christian, which could be understood as condoning or encouraging violence. (4) Tensions arising from well-funded and organized foreign Christian missionary activity, and well-funded and organized foreign Muslim missionary activity. (5) The actions and influence of Boko Haram and Takfiris, and the ideological influences upon the genesis of Boko Haram. Revenge killings by some Christians for the deaths caused by Boko Haram. (6) The actions and influence of gangs of Muslim youths carrying out organized killings of innocent Christians. (7) The actions and influence of gangs of Christian youths carrying out organized killings of innocent Muslims. (8) The geographic polarizations of Muslims and Christians along an imaginary North-South 'fault line' in the middle of the country, aggravated by demographic shifts and refugee movements in the period since independence. (9) Further geographic polarization of Muslims and Christians particularly within the Northern states where Christian residential areas (and in some cases local markets) and Muslim areas are now segregated. (10) Ineffective co-operation within NIREC (Nigerian Inter-religious Council) relative to two years ago.

⁶⁹ The first thesis states that unless the religions become part of the solutions, they will certainly continue to be part of the problem. The second was formulated on the grounds that the causes of religious violence can be likened to bad breath, which requires other people to conscientize you. Therefore, the thesis argues for the need of religions to become part of the solution together, and not separately. The third thesis states that, to become part of the solution, religions must confront the reason for being part of the problem. And the fourth thesis asserts that one of the reasons why religions are easily exploited for the purposes of violence and hatred is because each religion makes exclusive claims.

purposive method. The first two are mostly used in quantitative research while the last method is the best of qualitative research. He noted the major attribute of purposive method as ‘selection’, implying that such method of sampling is based on purposeful selection. For purposive method as a strategy for qualitative selection decisions, settings, people, or activities are deliberately selected towards providing the needed information that can be made available to the researcher (Maxwell, 2005:88). The purposive method of sampling indicates that the choice is for a particular purpose thus a need for a criterion for the selection (Bertram & Christiansen, 2014:61). In qualitative study a criterion mostly proposed is ‘diversity’, which enables a researcher to seek and recruit participants who represent a variety of positions that are relevant to the research topic (King and Horrocks, 2010:29). Therefore, as a qualitative research, the criteria of diversity were used in the selection of the research participants. In such criteria of diversity, Morse (1994:228) draws attention to the need for quality and credibility in the selection of the research participants where he suggested the following characteristics:

1. Having the knowledge and experience needed by the researcher.
2. They should be able to reflect.
3. Having the ability to articulate.
4. Having the time to be interviewed
5. Willingness to participate in the research study.

Morse explained two nature of selections: primary and secondary. Primary selection is the researcher’s opportunity to sample the research participants through the above characteristics. Secondary selection of the research participants thus refers to situation where the researcher cannot make selection through the suggested characteristics but receives participants through other means such as advertising (Morse, 1994:229). In this scenario, Morse points to the possibility for the researcher to conduct an interview that may be of little use to the study. He therefore suggests that the interview should be completed but cautioned the waste of research time and funds in transcribing it. However, the interview could be shelved in case the information becomes useful in later date. In this study, the researcher considered Morse’s ‘primary selection’ characteristics in the selection of sampling frames.

The sampling frames used for this study includes: Firstly, the three geopolitical zones of Northern Nigeria which are north-west zone with seven states, north-central zone with six

states, and north-east zone having six states. In each of the zones a state was randomly selected giving a total of three states that were considered for the empirical study. The use of sampling frame of geopolitical zone was informed by the assumption that it is best option as the region is already categorized into zones. The choice of random sampling in the selection of state was motivated by the implication of the meaning of random sampling. According to Bertram and Christiansen (2014:60), by random sampling it means every member of the population stand equal chance of being sampled in the study. Therefore, in this research all the states in each zone has equal chance of selection thus the preference of random sampling. As such, Kaduna state was randomly selected from north-west, Plateau state from north-central, and Gombe state in north-east. An overview of the three states is presented as follows:

Kaduna state

Kaduna state is the 3rd most populated state of Nigeria with 6, 113, 503 people as at 2006 census. The state is the successor of the old Northern Region of Nigeria, which had its capital at Kaduna. In 1967, this was split up into six states, one of which was the North-Central State, whose name was later changed to Kaduna State in 1976. This was further divided in 1987, losing the area now part of Katsina State. Kaduna state has 23 Local Government Areas. The current Governor of the state is Mallam Nasir El-Rufai.

Kaduna state has experienced Christian/Muslim religious crisis in the past. According to Olatunji E. Alao & Ayuba Gimba Mavalla (2016:9), Kaduna State in 2000 witnessed one of the worst religious conflicts in the history of the country which was occasioned by the introduction of sharia law by the state government. Although sharia is an age-long practice among the Muslim population in the state, what triggered the sharia conflicts of 2000 was the impression of the Christian citizens that the action will turn Kaduna State into a Muslim state. Alao & Mavalla also noted that another factor is the historical antecedent that officially favoured Islam above Christianity, and thus creates the sharp divide between the two major religions in Nigeria. Probably because of the relative success of the Indirect Rule policy of the British colonial administration, Islam was preserved in the Muslim dominated Northern Nigeria, and used as the basis of political authority in local administration.

The state's slogan is 'centre of learning (formerly liberal state)' because it is home to several prestigious institutions such as the Nigerian Defence Academy (NDA), Ahmadu Bello University (ABU), Nigerian College of Aviation, Barewa College, Nuhu Bamalli Polytechnic

etc. Kaduna state is politically divided into three senatorial districts: Kaduna North, Kaduna Central, and Kaduna South. Kaduna north and central are dominated by Muslims while the southern part is mostly Christians. As the state continue to experience the challenge of Christian/Muslim coexistence, some inter-faith groups are making efforts toward creating awareness among the two religious adherents such as the works of Rev James Wuye and Imam Mohammad Ashafa who are referred to as ‘the pastor and the imam.’⁷⁰

Plateau state

Plateau State was created out of the then Benue-Plateau State on 3rd February 1976 by the Murtala Mohammed regime. The state, which is predominantly Christians, has seventeen local government areas with 3, 206,531 population according to 2006 census, and has Rt. Hon. (Dr) Simon Bako Lalong as the present Governor. According to Adam Higazi, (2011:1), Plateau State is currently the main site of ethnic and religious violence in northern Nigeria with the fact that the past decade has seen recurrent crises across the state, in urban and rural areas resulting to great devastation. He pointed out that the violent crises have mainly been along religious lines, between Muslims and Christians, but ethnicity and various political interests have a central role in the conflicts. Taye Obateru (2011:1) asserts that Plateau state was initially peaceful but has continue to experience lack of peace with the cost in human, material and other loses from 2001. This reality of the state of ethnoreligious crisis in the state is true to date. Plateau State’s slogan ‘home of peace and tourism’, has lost the dignity of the claimed peace. The initial calm that was witnessed through the presence of visitors and tourists is today marked by mass burial of corpses (Obateru (2011:1). There are various inter-religious programmes in relation to healing and reconciliation in the state such as those of the Archbishop Ignatius Kaigama⁷¹.

Gombe state

Gombe State bears the slogan ‘Jewel in the Savannah’ and is one of the last set of states created on 1 October 1996 by the military administration of late general Sani Abacha. The state has a population of 2, 365, 040 inhabitants according to the 2006 census with Alhaji Inuwa Yahaya as the present Governor. Gombe state has eleven local government areas (LGA) with three Senatorial Districts which include: Gombe North, Gombe Central, and Gombe South Senatorial Districts. Gombe North and Gombe Central are predominantly Muslims, while Christians dominate Gombe South Senatorial District (Ludwig, 2008: 628).

⁷⁰ For more discussion on the works of the pastor and the imam see chapter two (2.4.2.3).

⁷¹ Much discussion on his inter-religious activities could found in chapter two (2.4.2.2).

Gombe State has about 20 ethno-linguistic groups with some families having mixed religious adherents. Gombe State has experienced religious crisis in the past (CSW, 2007:2-3, cf. CSW, 2008:6) that resulted to the state of dysfunctional relationship among the religious groups. Among the inter-religious bridge building activities towards addressing the challenges of Christian/Muslim co-existence in Gombe and north-eastern sub-region is omnia⁷² that is engaged in organizing workshops and dialogue.

The second sampling frame used was the heads of the religious leaders. These comprises of the three states Chairmen of Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI), and the three states Coordinators of Christian Religious Studies (CRS) and Islamic Religious Studies (IRS).

1. 3 State Chairmen of CAN
2. 3 State Chairmen of JNI
3. 3 State Coordinators of CRS
4. 3 State Coordinators of IRS

The choice of the sampling frame of the heads of the religious leaders was informed by the assumption that they constitute the recommended religious leaders who have the knowledge and experiences needed to participate in the empirical study. Having three number of chairmen and coordinators imply the fact that each state has only one overall leader, and the research works with three sampled states.

The third sampling frame include Pastors, Imams, and Christian and Muslim civil servants from the three states of Northern Nigeria.

1. 9 Pastors from the three states
2. 9 Imams from the three states
3. 9 Christian civil servants from the three states
4. 9 Muslim civil servants from the three states

The choice of nine was founded on the fact that the research was aware of the implication for sampling a large number which would demand more resources. In the same vein, sampling a number that is too small had the tendency to affect and deny reliable insights. In view of this, the random sampling as Bertram and Christiansen (2014:60) explain gives every pastor,

⁷² For more discussion on omnia inter-religious activities see chapter (2.4.2.).

Imam, and civil servants from the population equal chance of being selected in the study. Therefore, the selection of the number nine was informed by the desired total number guided by the need to avoid ‘too large’ or ‘too small’ number. The total number of forty-eight participants were decided with the assumption that it will give a qualitative representation of the rest of the population.

4.4.5. Ethical considerations

For the purpose of ensuring ethical standards, ethics committees are established in different institutions who would examine the research design and methods to warrant for application (Flick, 2009:39). According to Flick, a good ethical practice in research should be based on two conditions. The first is the desire for the researchers to follow the ethical codes in their research, and the second, the review of the research proposal by the ethics committee to certify its ethical soundness. In relation to the ethical codes, Marshall & Rossman (2016:52) noted that to ensure safety for human subjects from being harmed unnecessary, professional associations and universities initiates some codes of ethics and research review boards identified as Institutional Review Boards (IRBs). They explain that Institutional Review Boards (IRBs) are interested in the following areas of concern for consideration of application for ethical clearance:

- Description of the research, the sites, and the subjects of the research.
- Explanation for how access will be attained.
- Description of how informed consent will be provided and how the entry letter and informed consent will look like
- The nature of questions for interaction with the subjects.
- Comments on possible risks for the subjects, and how the risks can be possibly reduced.
- Explanation on how the privacy of the informants and data would be guarded.

The goal of the above bullets-points is to ensure appropriate protections as the research proceed without risk to humans and animals (Marshall & Rossman, 2016:52). The informed consent form is supposed to contain clear evidences of the above bullet points. Informed consent can be understood in the following points adopted by Silverman (2000:201) from Kent (1996):

- Availing information concerning the research that is relevant to the decisions of the subjects as to whether to participate or not.
- Ensuring that the information is made clear to the subjects written in the language understood by the subjects.
- Stating the assurance that participation is voluntarily.
- In the case of subjects being incompetent to agree, consent can be obtained from proxy.

Informed consent is structured in line with the principle of individualism and free will and therefore to assure the intention of protecting the human subjects the documents and the written proposal must be explained and understood with the following four key demands (Marshall & Rossman, 2016:55). The first, the research study has a specific parameters and interests. The second, the research participants are free to take part or decide not to without prejudice. The third, an assurance of plan to reduce any potential risks. And the fourth demand is an assurance of confidentiality as much as possible.

The application of the ethical clearance with Stellenbosch University has requirements that ensures high level of confidentiality and assurance of the position of risk in relation to the research. The application fulfilled the requirements for the approval of the ethical clearance from the Research Ethics Committee (REC) Humanities and was issued the notice of approval⁷³ with Stellenbosch University Project Number 1853.

4.4.6. Gatekeepers

According to Holloway (1997:77), gatekeepers are individuals or groups who have control on information and can use their authority to grant formal or informal permission and access into the information. She explains that gatekeepers can be found in every settings of organization and at all levels where authorities are exercised. Under normal circumstances, permission is issued by gatekeepers if the following are clearly made known in the request: aims and objectives of the research, possible outcome and use, assurance of no risks to themselves, the organization, and its clients and possible benefits for the organization from the research (Holloway (1997:77). Some organizations are monocratic while others are decentralized, for the former, it is the senior officer who decide, whereas in the case of decentralized

⁷³ The approval first received from REC was with stipulations (see appendix 8a), and as soon as the stipulations were met, the final approval was later received (see appendix 8b).

organization there may be some various officers to be contacted before permission is issued (Wolff, 2004:199). In this case permission may be delayed in view of consultation with various addresses. Nonetheless, when permission is finally granted it facilitate the research with the participants. The process of seeking the permission from gatekeepers as described in various ways such as ‘gaining accesses to the setting and ‘negotiating entry’, were considered as negotiating a relationship (Maxwell, 2005:82). Marshall, & Rossman (2016:106) asserts that a research site that is realistic can be understood from the following:

1. Entry is possible.
2. The probability of a rich combination of the processes, people, programmes, interactions, and structures of interest is present.
3. The likeliness of the researcher to be able to build relations that can be trusted with the participants.
4. Where the research can be administered and reported ethically.
5. Where a reasonable assurance of data quality and credibility of the research can be found.

Gatekeepers do more than issuing permission to the request of the researcher. Leaders from different levels play central role in the selection of informants having known where to get what (Merkens, 2004:166). With the cooperation of gatekeepers, the researcher enjoys the accessibility to people and information needed.

In this research, the site for the study is described as Northern Nigeria and the organizations involved in the research are the Christian Association of Nigeria (CAN) and the Jama’atu Nasril Islam (JNI). Whereas CAN is the Christian organization that unites all members in the country, JNI is a Muslim organization that unite Nigerian Muslims. CAN and JNI were requested for permission (see copy on appendix 6) to conduct interview among the two religious group leaders in Northern Nigeria. The permission was granted (see copies on appendixes 7a & 7b) from the offices of the National Secretary of Christian Association of Nigeria (CAN) and the Secretary-General of Jama’atu Nasril Islam (JNI). The copies of the permissions were then sent to the leaders of CAN and JNI of the three sampled states for the empirical research. The state religious leaders (CAN and JNI) also referred to as local gatekeepers were cooperative and thus helped in the selection of other research participants among pastors, imams, and Christian and Muslim civil servants. The two letters of

permission for the empirical research was one of the requirements for the approval of ethical clearance application from the Research Ethics Committee (REC) Humanities of the University.

4.4.7. Research assistants

Another key group of people who are equally useful to the researcher before, during and after the interview sessions are the research assistants. These are individuals who are sought to assist in the facilitation of the interview preparations, to ensure success of the process, and engage in the post interview follow-up. As a matter of recommendation, research assistants are supposed to be residents of the target community who would be helpful in accessing the research participants, scheduling the interviews, and involving in follow-up appointments (Hill, Bone, & Butz, 1996:223). The recruitment of research assistants become necessary in view of the nature of this research involving two religious groups in three different states. This necessity informed the choice of two (a Christian and a Muslim) research assistants from each state of the research study. The selection of the research assistants was based on purposive method as a recommended strategy for qualitative decision making. The research assistants were deliberately selected for the purpose of providing the required assistance to the researcher (Maxwell, 2005:88). The selection of the research assistants was strictly limited among pastors and imams who were not part of the research participants. It was thus easy to make contact and plan for the interviews as the research participants were their colleagues. The use of research assistants was first employed in the pilot study and found quite helpful and effective.

4.4.8. Research process

The following phases were followed in the research process:

Phase 1: Preparation for interviews

My full involvement in the interview exercise was informed by the receipt of the ethical clearance from the Research Ethics Committee (REC) Humanities of the university after fulfilling the requirements for the approval. Part of the requirements for my involvement in the interview includes the receipt of two letters of approval from Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI) permitting me to conduct the interview among the two religious groups. Another important document that prepares the interview is the informed consent form that was read, signed, and copy given to each respondent. The activities on this phase included the recruitment of two research assistants, a pastor and an

imam who were very supportive and helpful in arranging and facilitating the appointment of the interviews with the respondents.

Phase 2: Pilot study

Pilot interviews were conducted among groups that are not included in the main research focus group as part of the preparations and a way of testing the instruments for the main research interviews. A detailed description and findings of the pilot interviews will be discussed in section 4.6 below. The pilot study helped in ensuring the appropriateness of the interview questions and other techniques in the process of administering the interviews. However, minor changes were made to some questions.

Phase 3: Interviews

The interviews were conducted with the three state Chairmen of Christian Association of Nigeria (CAN), three state Chairmen of Jama'atu Nasril Islam (JNI), three state Coordinators of Christian Religious Studies (CRS) and three state Coordinators of Islamic Religious Studies (IRS). Others include nine Pastors from the three states; nine Imams from the three states, nine Christian civil servants from the three states and nine Muslim civil servants from the three states. The interview investigates the state of Christian/Muslim relationship in relation to dysfunctional relationship, leaders' contribution and how to realize functional relationship through healing and reconciliation.

Phase 5: Data transcription and coding

After conducting the interviews, the audio recordings were transcribed by an expert in language proficiency of Hausa and English who signed the agreement for formal confidentiality and accuracy (for copy of agreement see Appendix 13).

For identification of responses and facilitation of the process of data analysis, codes were assigned to the states and respondents. Table 1 below indicates an outline of how the codes were assigned.

Table 1: Codes representation for the main empirical study

State	Category	Number of Respondents
J = Kaduna	R = Respondent	JR1 – JR16
B = Plateau	R = Respondent	BR17 – BR32
F = Gombe	R = Respondent	FR33 – FR48

4.5. Data analysis

The research used thematic data analysis method in line with the phenomenological nature of the research where emphasis is laid on the description of things from the people's existential realities. Differentiating the method of thematic analysis from others, Braun & Clark (2006:80) indicates that it seeks to describe patterns within qualitative data. The method will be discussed below with the process involving coding and theming.

4.5.1. Method of analysis

Thematic analysis is a method of identifying, analysing and reporting patterns within data (Boyatzis, 1998:16). At least it gives an organized description of data in a somewhat rich detail (Braun, & Clark, 2006:79). According to Blanche et al. (2006:322) data analysis has to do with reading through the data repeatedly and engaging in breaking the data down. This means thematising and categorising, then elaborating and interpreting follows. Interpreting data does not mean to simply give the description of what the people's response are, because if done that way, research has just reproduced its sources, therefore the research has little or completely not added value (Olsen, 2012:56). Interpreting the data using thematic analysis involved the hermeneutical processes which was followed to achieve an accurate result. ATLAS.ti software enhanced the process of data analysis in administering the steps of coding and categorizing. Careful attention was given to the process of the data analysis to achieve the validity of the result finding.

On a general note, validity issues are found in the phases of the research design (Bertram & Christiansen (2014:184): (1) the research questions, how they are formulated in informing the design of the research; (2) data collection, the process; (3) data analysis, the process; (4) and the conclusion drawn or claims based on the analysis. A follow-up to the phases will help examine the questions asked, the way the data were collected and analysed, and how conclusion is drawn. To further explain research validity, Bertram & Christiansen (2014:186) says is like asking whether the research is justifiable, believable, and trustworthy. Reflecting on validity in the postpositivist paradigm, they point out that validity is concerned with the question of how close to the reality is the research. However, Bertram & Christiansen stressed on objectivity as to whether the researcher has tried to keep away from being biased in the collection of data, interpretation and in generalizing the findings.

4.5.2. Coding

After studying the raw data, the process of thematic analysis began with coding of the collected data. Coding has to do with the attachment of a keyword or more to a text segment that will later help in identifying a statement (Kvale & Brinkmann, 2009:201). According to Holloway (1997:33), the understanding of coding by a qualitative researcher entails identifying and labelling of information from the transcribed data and field notes. She described the next step using the term ‘categories’, explaining that after coding, the researcher identifies similar codes, group them together and label the cluster as category. And the categories are further collapsed to form themes.

In relation to amounts of data to be coded, Saldana (2013:16) noted that while some research methodologists believe that every recorded information need to be coded to avoid the risk of losing a significant social insight, others feel that only relevant portions to the research questions should be examined, then the other irrelevant parts can either be summarized or ‘deleted’. Saldana pointed the potential hazard in the latter view, that the deleted portion may contain an unknown unit of data that could be useful. Saldana’s view is quite convincing, thus in coding the data attention will be given to such point to avoid missing vital information from the field. Bazeley (2013:157) thus compliment the coding method as among the best of guarantees against the loss of sight over a valuable information from the data.

ATLAS.ti software facilitated the process of coding⁷⁴. In using ATLAS.ti, Friese (2012:3) proposes a method she calls ‘computer-assisted NCT analysis’ for computer-assisted data analysis, which includes the process of Noticing, Collecting and Thinking (NCT). She explained the functions of NCT: Noticing depicts the process of reading through the data to find interesting information and attaching codes. Collecting refers to the further step where similar things to what has been noticed may be found and could fit under one code label to bear the same name. Thinking of course as Friese noted, is not exclusively left for the third level of computer-assisted data analysis. There should be thinking in noticing and collecting as well. But Friese (2012:100) explain the thinking in the third level in the process of finding patterns and relations from the data. This method of computer assisted NCT analysis through the ATLAS.ti will aid the process of thematic analysis in coding, categorizing that will result to the production of themes.

⁷⁴ See appendix 20 for sample of exported report from the use of ATLAS.ti software.

The choice for the type of coding in ATLAS.ti is open coding recommended for thematic analysis. Schurink, Fouché, & de Vos (2011:412) described open coding as part of the analysis that focused on the labelling and categorizing events through observing the data. They explained that it is the first process in data analysis where data are broken down, examined, compared, conceptualized and categorized. Open coding could be done in three different ways as asserted by Babbie & Mouton (2001:500). Firstly, the coding could be done by considering the data texts line by line which is tedious and takes much time. Secondly, the researcher may wish to code by sentence or paragraph through an inquiry of what the main idea is from the selected paragraph. The third way of open coding could be done by considering the whole text through a question of what is going on there and create category that fit the portion. As the first option of open coding has the tendencies of time consuming and tediousness, the third has the tendency of overlooking a significant point. Therefore, the second option for open coding done by sentence or paragraph was adopted. The next step after coding was to categorize the codes into clusters, then followed by formulation of themes, report and interpretation.

4.5.3. Theming

A ‘theme’ is understood as an outcome of coding, categorization, or analysis reflection, not something that is, it itself, coded (Saldana, 2013:14). According to Bazeley (2013:190), a ‘theme’ refers to an integration and relational statement that describes both content and meaning derived from the data. Themes are understood as abstract constructs linking expressions located within texts, images, sounds, and objects (Ryan & Bernard, 2003:87). Description of ‘thematic’ codes and categories found in data provides an important starting point for developing report finding from the study. However, for the analysis to be made effective, data needed to be used in building a comprehensive, contextualized, and integrated understanding using argument drawn from the data that established the conclusion (Bazeley, 2013:190).

As to how themes can be found in data, Guest, MacQueen, & Namey (2012:19) reveals that the first step from the perspective of an applied thematic analysis strategy on how to find themes is through one’s refreshment of understanding of the analytic objectives. They explain such analytic objectives from the concentration on how the text is viewed and to determine which themes are worth the effort of tagging, defining, and coding. They assert that once the analytic objectives are familiar, the rereading of the data will be done with the perspective of addressing such objectives. According to Ryan & Bernard (2003:87-88), theme is found

when one is able to answer the question ‘what is this expression an example of?’ They pointed that themes come in different shapes and sizes, while some are broad and sweeping constructs linking many kinds of expressions, others are more focused linking very specific kinds of expressions. To help identify themes, Ryan & Bernard (2003:88-94) thus discussed scrutiny techniques as things to look for:

1. *Repetition.* This technique reveals theme through the reoccurrence of the same concept in a text.
2. *Indigenous typologies/categories.* In this technique the researcher looks for local terms that may sound strange or are used in a distinct way.
3. *Metaphors and analogies.* Metaphors and analogies are often ways people represent their thoughts, behaviours, and experiences. This technique can reveal interesting themes and insights within data.
4. *Transitions.* Naturally an occurrence of shifts in content may be indications for themes. In written texts, new paragraphs may indicate shifts in topics. In speech, pauses, changes in voice tone, or the presence of phrases may indicate transitions.
5. *Similarities and differences.* This technique is also called ‘constant comparison’, the idea is to search for similarities and differences through making systematic comparisons across units of data.
6. *Linguistic connectors.* In this technique, the analyst’s concentration is on seeking for words and phrases such as ‘because,’ ‘since,’ and ‘as a result,’ that often connote causal relations; also, words and phrases that indicates conditional relations such as ‘if’ or ‘then,’ ‘rather than,’ and ‘instead of’.
7. *Missing data.* This technique can reveal theme from participant’s refraining from speaking out some certain information when he/she is supposed to speak. Silence thus indicate a theme.

Similarly, on how to find theme, Braun & Clarke (2006:82) ask the question: what counts as a theme. They see a theme as capturing important part of the data that is relevant to the research question presenting some level of patterned meaning within the data set. They state that coding is best guided by addressing an important question of what counts as a theme, or what ‘size’ does a theme need to be? They explain that such question describes prevalence in terms of space within each data item and prevalence cross the entire data set. Braun & Clarke noted that ideally, there will be a few instances of the theme across the data set but having more instances do not necessarily mean the theme itself is more crucial. They assert that the

crucial state of a theme is not necessarily dependent on quantity, but on whether it captures importantly something related to the overall research question. Prevalence counts at the level of the data item where a question, did a theme appear anywhere in each individual response? Or alternatively, it could have been counted in terms of the number of different speakers who articulated the theme, across the entire data set, or each individual occurrence of the theme across the entire data set (Braun & Clarke, 2006:82). Already Braun & Clarke have pointed flexibility as an attribute of thematic analysis, it allows one to determine themes in some ways bearing in mind the important point of being consistent in how this is done within any analysis.

Braun & Clarke (2006:83) further reveals that themes can be identified within data in one of the two primary ways in thematic analysis: in an inductive way described as ‘bottom up’ or in a theoretical or deductive way described as ‘top down.’ They explained an inductive approach as the themes identified strongly linked to the data themselves. Such inductive analysis explains a process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher’s analytic preconceptions, it can therefore be data-driven thematic analysis. On the other hand, Braun & Clark described theoretical or deductive thematic analysis as an approach which would tend to be driven by the researcher’s theoretical or analytic interest in the area, it can explicitly be said to be analyst driven. The choice between inductive and theoretical approaches to thematic analysis depends on how and why data are coded as in theoretical approach specific research question informed the coding, while in inductive approach specific research question can be developed through the process of coding (Braun & Clarke, 2006:84). Therefore, the thematic analysis will adopt the theoretical approach as the research questions were predetermined before the data were collected. As Ryan & Bernard’s scrutiny techniques will enhance the identification of themes, the step-by-step guide to doing the thematic analysis formulated by Braun & Clark (2006:86-93) in the following phases will be considered.

- Phase 1: Familiarizing self with your data.
- Phase 2: Generating initial codes.
- Phase 3: Searching for themes.
- Phase 4: Reviewing themes.
- Phase 5: Defining and naming themes.

- Phase 6: Producing the report.

The guide to the thematic analysis facilitated the process of identify themes that emerged from the respondents' transcriptions. There are eight interview questions that were responded by the research participants. In each question, themes that emerges are presented with sample(s) ⁷⁵ of responses that are responsible for the theme(s). The results findings are presented (see appendix 18) in the following order:

Step 1: Description of unit of evaluation

Step 2: Presentation of the interview question

Step 3: Presentation of themes

Step 4: Sample of responses

4.6. Pilot study

The desire to get into the main investigation without considering the pilot study has often been the temptation of prospective researchers (Strydom, 2005:205). Importantly, researchers are advised never to start the main investigation without prioritizing pilot study unless they are confident with the procedures as been suitable, valid, reliable, effective and without problems and errors, or at least has put in place all possible precautions for preventing problems during the research (Sarantakos, 2000:291). This seems to be another way for warning against the skipping of pilot study, as Sarantakos's alternative is a possibility with a challenge. In fact, Strydom (2005:205) category states that pilot study is a prerequisite for the successful conduction and completion of a research project, and further stresses that it forms an integral part of the research process.

Pilot study according to Holloway (1997:121) is a small-scale test of the research using a limited number of participants following the same criteria described for the main research. She notes that in such a trial test for instruments and procedures problems may be discovered so that it can be corrected to avoid affecting the main research. Holloway reveals that pilot study can help a researcher who lacks confidence especially in the use of the interview technique. According to Marshall & Rossman (2016: 105), pilot study helps in strengthening the research proposal, and enable the researcher to device ways of eliminating barriers towards ensuring a successful study in the main research. It is worth noting that pilot study, as part of the preliminary stage the testing is done among a similar group of people to the main research study (Bertram & Christiansen (2014:49). To therefore test the feasibility of

⁷⁵ The reason for sampling is due to the challenge of space and to avoid the duplication of points from the responses.

the instruments, technique, and procedures, pilot study was conducted in some local government areas in Gombe state of Northern Nigeria. Gombe state has eleven number of local government areas⁷⁶ (LGA) and three senatorial districts⁷⁷ namely: Gombe north, Gombe central, and Gombe south. Due to time constraint the last two senatorial districts were considered for the piloting. In Gombe central, Akko local government area was randomly selected out of the three⁷⁸ local government areas in the senatorial districts; while in Gombe south, Billiri local government area was likewise selected out of the four⁷⁹ local government areas. The research participants were grouped into two categories, the heads of the religious leaders, and the religious leaders. The heads of the religious leaders from the two local government areas include:

- The two Chairmen of the Christian Association of Nigeria (CAN).
- The two Chairmen of the Jama'atu Nasril Islam (JNI).
- The two Coordinators of the Christian Religious Studies (CRS).
- The two Coordinators of the Islamic Religious Studies (IRS).

The second category of the research participants are the religious leaders from the two local government areas who were selected through the purposive sampling method are as follows:

- Six Pastors.
- Six Imams.
- Six Christian civil servant/teacher.
- Six Muslim civil servant/teacher.

The first category of the heads of the religious leaders in charge of the religious associations and the teaching of the religious subjects for the two local government areas have a sub-total number of eight. The second category of six sampled leaders has a sub-total number of twenty-four participants. Altogether, the two categories summed up to thirty-two research participants who granted interviews for the pilot study in the two local government areas.

The data collected went through the process of data analysis designed for the main research as described above (4.5) to also allow the testing of the data analysis method and procedures. Strydom (2005:215) encourage the inclusion of data analysis and interpretation in the pilot study, however, he cautioned that researchers should be careful in the process of interpretation not to make generalizations from the mere pilot study which will only pre-empt

⁷⁶ See appendix 9 for map of Gombe state with eleven local government areas

⁷⁷ See appendix 10 for map indicating three senatorial districts of Gombe state.

⁷⁸ The three local government areas are Akko, Gombe and Yamaltu/Deba.

⁷⁹ The four local government areas are Billiri, Kaltungo, Shongom and Balanga.

the main investigation thus leading to subjectivity. In view of this warning, the pilot data will only be presented as a direct report to avoid the possibility of Strydom's observation.

4.6.1. Report of the pilot study

To present the data anonymously as promised in the consent form, codes were assigned to the respondents and their local government areas as seen below:

Table 2: Codes representation for the pilot study

Local Government	Category	Number of Respondents
T = Billiri	R = Respondent	TR1 – TR16
K = Akko	R = Respondent	KR17 – KR32

Note: The word 'question' would be represented with letter 'Q' where necessary.

The presentation of the report follows the following steps: (1) the unit of evaluation. (2) The interview questions. (3) The emerged themes, and (4) sampled⁸⁰ responses. See appendix 17 for the pilot study report.

4.6.2. Reflection from pilot study

The reflection on the pilot study would be presented in the feasibility of the study and the suitability of the process of interviews as indicated below:

*Feasibility of the study*⁸¹

After completing the pilot study administered among Christians and Muslims in two Local Government Areas of Gombe state, the research result indicates the feasibility of the main research in three states of Northern Nigeria through the following possibilities:

⁸⁰ Sampling is made possible because of the challenge of space and to avoid duplication of common responses.

⁸¹ Although interview question (Question would be represented with 'Q') number 10 is not about the suitability of the research, yet four respondents, in making their contributions, appreciated and attested to the feasibility of the study as follows: (1) "First, I thank you for this project which I believe it will help in enlightening people on the true state of things between Christians and Muslims. Second, the research will help improve peaceful coexistence, and if the results are discussed in our media houses it will further create awareness for peaceful living among the people..." (Q10R8). (2) "I want to say that I am very happy that you are taking the bull by the horn to address this subject in this project to contribute in addressing the problems of the two battling parties. I pray for you that anyone who tries to sabotage your efforts will not succeed. This is a very huge responsibility may God grant you the grace and patience in the course of this project. You will face challenges, but you only need to be strong to the time you will complete this research and contribute to the sustenance of peace in our society" (Q10R13). (3) "My suggestion is that this project is very important as it deals with the challenges of religions. Ask your supervisor whether it is possible for the result of the research to be made available for others around the world to benefit. Because if people should understand how to live together it will help in the coexistence. So please, your research should not be limited to Northern Nigeria. Thank you" (Q10R26). (4) "I wish the phrase "Northern Nigeria" is not part of the title of this project, it would have been "Nigeria" because a non-northerner can come and stay in the north or vice versa. The issue here is beyond just northern Nigeria" (Q10R27).

- The topic is researchable
- The research questions appropriately addressed the research context of the research focus.
- The research goals were realistic.

Suitability of the process of interviews

Having followed strictly the research design that explained the interview process, the pilot study revealed the suitability of the process as follows:

- The diversity sampling technique was suitable, and the selection of the research participants gives a reasonable representation.
- The interview data collection method was suitable and appropriate for the research investigation.

Nonetheless, the interview interactions revealed the redundancy of some questions. The responses were almost been duplicated. In view of this, the interview questions were reviewed and reshuffled⁸² thus bringing the total number of questions to eight in place of the previous ten.

4.7. Conclusion

The chapter focused on the research methodology and design. It made the choice of the research design as a qualitative research concentrating on a ‘descriptive phenomenological methodology’ explaining the processes of data collection which helps in discerning patterns and dynamics in the context of the research area. The research design thus explained how the data were systematically collected and analysed with focus on the research question. All the processes of the empirical research starting from the choice of the data collection method which is interview to the final stage of data analysis were explained.

The unit of measurement was described in the context of the problem statement and goals of the study. The population and the process of sampling were also explained. Ethical clearance application was considered, and approval claimed before the commencement of the study as preliminaries to the main research study. Gatekeepers and research assistants were approached, approval and agreement were received and signed respectively. After data collection, a thematic method of analysis was chosen which involved coding, group coding or

⁸² For example, questions 2 (about the extent of the dysfunctional relationship) and 3 (about the effects of the dysfunctional relationship) were merged together. And questions 4 (about the leaders’ effort in addressing the problem) and 5 (about the leaders’ strategic approach in addressing the problem) were reshuffled as one question.

categorization, and formulation of themes followed by analysis and discussion. Lastly, from the pilot study conducted, the results show the feasibility of the main study and the suitability of the interview process.

The methodology was strictly used in gathering the data (see appendix 18 for findings). The findings are presented in themes representing the respondents' views from the eight interview questions. More importantly⁸³ was the investigation of the respondents' understanding of healing and reconciliation, and its relevant application in the context of Christian/Muslim dysfunctional relationship. The empirical findings indicate that there are challenges of Christian/Muslim co-existence, and the extent and effects of the dysfunctional relationship triggers inter-religious conflict and violence. The research results have given a good understanding of the context of Christian/Muslim relationship in Northern Nigeria. Having understood the dysfunctional state and the gap discovered, the next chapter explores healing and reconciliation from a pastoral care perspective towards addressing the challenges.

⁸³ It is described as important because healing and reconciliation is the focus and interest of the research.

Chapter 5

Healing and Reconciliation from a Pastoral Care Perspective

5.1. Introduction

The concepts of healing and reconciliation require a pastoral care hermeneutical engagement for interpretation and explanation. The hermeneutical approach in this research will explore the concepts as means of addressing the dysfunctional relationship among Christians and Muslims in Northern Nigeria. The dysfunctional relationship was discussed in chapters two and three, where chapter two through descriptive-empirical task investigated the occurrence of dysfunctional relationship in Northern Nigeria, and chapter three gave possible interpretations to why it is occurring. The descriptive-empirical task discovered the occurrence of dysfunctional relationship among Christians and Muslims in Northern Nigeria as a result of superiority/inferiority complex, discrimination, exclusion, and marginalization. To understand why the dysfunctional relationship is manifesting, the concept was explored through the relevant disciplines of sociology and psychology.

Dysfunctional relationship was described from the concept of functionalism in sociology that sees social institutions from social life in connection to their positive contribution to the harmonious functioning of the society (Durkheim, 1960:83). Thus, any disorder resulting from the insufficient presence of interaction or lack of participation from individual or group which is the basic force of producing solidarity in the social process, brings about dysfunctional state in the society (Durkheim, 1961:475). Sociologically, dysfunctional relationship depicts activities in relationship that are injurious to a society or activity that has harmful or unpleasant consequences (Bruce & Yearly, 2006:79). Therefore, as Johnson (2000:127) affirms, in a society where members have responsibilities, the survival and functioning of the society are dependent on accomplishment of the tasks by members, failing in such responsibilities results to dysfunctional relationship.

On the other hand, psychology sees the term ‘dysfunctional’ as an impairment, disturbance, or deficiency in behaviour that make people feel incapable of enjoying their closeness and self-expression in discharging their responsibilities (VandenBos, 2007:307). In such a situation, the people in the state of dysfunctional relationship develop behavioural signs such as anger, fear and suspicion that defines their dysfunctional realities (VandenBos, 2007:307). Thus, psychologically, dysfunctional relationship does not allow group members to play their roles adequately due to lack of cooperation that gives emotional and moral support to the

members. The two disciplines presented relevant interpretation of dysfunctional relationship to Christian/Muslim co-existence in Northern Nigeria. Another relevant context that gave interpretation to the occurrence of dysfunctional relationship was the post-colonial era where the religious policy was assessed and found with disparity and preferential treatment that became foundational to the post-colonial inter-religious co-existence. The manifestation of the dysfunctional relationship and its interpretation behind the occurrence were also confirmed in the empirical study presented in appendix 18. In view of the findings from the descriptive-empirical and the interpretive tasks, this chapter through normative task will consider some theological concepts in pursuing its goal (1.6) to interpret the situation and construct ethical norms for guiding the research contribution. The chapter will focus on the following sections: the relevance of pastoral care, healing and reconciliation, inter-religious examples of Jesus Christ and Prophet Mohammed, and inter-religious functional relationship from theological perspectives.

5.2. The relevance of pastoral care

The approach to healing and reconciliation from a pastoral care perspective was motivated by the relevance of the sub-discipline of pastoral care through its practice and paradigm shift. The section will discuss this relevance.

5.2.1. The sub-discipline and practice of pastoral care

The practice of pastoral care expresses deep concern for human beings without discrimination (Lartey, 2003:26). Pastoral care has no boundary nor exception in the discharge of its responsibility, does not exclude in whatever ground, and it is generous and communal. As a community, the services of pastoral care go beyond a Christian faith group. Pastoral care engages in the affairs of human suffering and creates an environment that makes people live in hope and with human dignity in the face of their sufferings (Louw, 2008a:15). The functions of pastoral care thus include healing, sustaining, guiding, reconciling, nurturing, liberating, and empowering (Lartey, 2003:60-68). Louw (2008a:75-77) includes the act of interpreting and noted that the functions are aimed at improving both spiritual and physical maturity.

Perceiving pastoral care from Christian perspective in relation to the fact that there are other kinds of caregivers in the secular field such as social workers, psychologists, nurses etc., Cole (2010:715) argues the uniqueness of pastoral care in two distinctions. Firstly, pastoral care necessarily embraces what has traditionally been called ‘the care of souls,’ thus pastoral care

is ‘soul-care.’ Secondly, pastoral care takes place in the foreground of what may be called ‘the Christian story’, meaning that biblical narratives and theological principles necessarily shape the way pastoral care is been conceptualized and practiced. By these distinctions, pastoral care requirements include Christian faith resources. In the context of Christian faith, the role of pastoral care has been understood as summarized in the following dimensions: faith care (*cura animarum*) with a theological dimension, life care (*cura vitae*) with a therapeutic dimension, and victorious resurrection care (hope care) which has a spiritual dimension (Louw, 2008a:217-220). Similarly, Lartey (2003:74-77) describes the responsibilities of the pastoral care giver by outlining its models as therapy, ministry⁸⁴, social action, empowerment, and personal interaction. Pastoral care therefore indicates the expression and representation of the sensitivity and compassion of the Scripture’s understanding and portrayal of God’s encounter, intervention, interaction and involvement with human being (Louw, 2010:176).

According to Mills (2005:836), the designation of care as pastoral may refer to either a religious leader or an attitude describing a caregiver. He affirms that from the first instance, pastoral care is made responsible to ordained or religious leaders who uses the necessary spiritual resources and the authority of the religious community to address the human distress, but still point to the fact that pastoral care may also be perceived as a responsibility of any representative of the religious groups. Mills thus stresses that, pastoral care derived from the biblical image of ‘shepherd’, refers to the appeal concern shown within the religious group for people in distress. In the context of responsibility for discharging pastoral care, Kirkwood (2002:112) differentiates between pastoral care and Christian pastoral care, describing the latter as having a Christian dimension sustained by Christian faith; the former understood as care provided to a needy by anyone not necessarily a Christian. He indicates the possibility of pastoral care being offered by a Muslim to a Christian, a Buddhist to a Christian, and a Hindu to a Christian or vice versa, implying that anyone who is in position and has the spiritual sensor, is obliged to render pastoral care unconditionally. This view can be contested especially by those who understand the sub-discipline as a Christian exclusive responsibility. However, the most important thing in Kirkwood’s argument is the placement of pastoral care in inter-religious context. This explain the fact that pastoral care from Christian perspective is understood as non-discriminatory (Lartey, 2003:26). Such non-discriminatory pastoral care was witnessed in the inclusive ministry of Jesus where he served

⁸⁴ The ministry includes proclamation, teaching, prophecy, service, and worship.

people from other religious affiliations (Draper, 2009:2). Inter-religious caring could also be exemplified with the life of Mother Teresa whose act of pastoral care that brought comfort, hope and healing to many who were really in need regardless of their religious background (Wuthnow, 2005:3). These examples suggest that pastoral care could be practiced inter-religiously.

At Canberra community in Australia, a study was conducted to test the possibility for inter-religious pastoral care. David Oliphant who developed and conducted the study stated two objectives (2006:5). The first was to test the feasibility of training people from different religious traditions together for pastoral care in the community. The second was to test the appropriateness and effectiveness as a theoretical basis for multifaith pastoral care of the document 'Intentional Friendship: A Philosophy of Pastoral Care'. He explained the study motivation as follows:

In Australia, *chaplaincy and pastoral care* has traditionally been an initiative within individual Christian denominations seeking to keep in touch with members of their own church or group within hospitals, nursing homes, jails and schools. It is now becoming a professional caring modality in its own right, apart from but including churches and religious organizations, working in both stipendiary and voluntary capacities in the general life of the community. It is gaining a unique place within our secular society alongside other caring modalities such as social work, community work, and general counselling, specifically to help 'meet the religious, spiritual, emotional and pastoral needs' of the general community. The general community however is no longer largely Christian. It is multicultural and multifaith within a broadly secular society. This is the context within which modern pastoral care in the community is seeking to establish itself as a profession in its own right. There is a growing recognition that to be fully accepted as a caring modality within the broader community, and to be in the position to be supported by Government and funding bodies generally, the profession of pastoral care needs a theoretical base that is inclusive of our different traditions, including secularity and atheism.

With a caption: 'Caring Together: A Pilot Training Program in Multifaith Pastoral Care'⁸⁵, the study drew its participants from the following religious traditions:

- A senior Presbyterian minister
- An educational institution multifaith chaplain (Baptist)
- The president of the Canberra Jewish community
- The president of the Canberra Islamic Centre
- A vice president of the Mandir Society of the ACT (Hindu)

⁸⁵ For details see the report at <http://www.pastoralcareact.org/multifaith-project-outline/>

- The Spiritual Care coordinator of the Canberra Rigpa Centre (Buddhist)
- A proponent of modern Christian and General spirituality
- An educational institution multifaith chaplain (Jewish)
- A member of the Islamic community

In view of the study demand, Oliphant (2006:5) asked the question: “How can people from different faith and spiritual backgrounds, admittedly united in a commitment to care for others emotionally, spiritually and religiously, work and train together in paid and volunteer capacities as the ‘profession’ of pastoral care and chaplaincy?” He argues that the challenge can only be addressed by having a common philosophical basis that makes clear the nature of pastoral care and its relationship to human nature and community and is able to accommodate and include the various empirical traditions that make up the multi-faith and secular Australian society. He therefore developed a philosophy called ‘Intentional Friendship: A Philosophy of Pastoral Care’ that seeks to fulfil the theoretical need. According to Oliphant (2006:6), the approach of pastoral care primarily in intentional friendship indicates a ‘fundamental shift’ in its traditional theoretical base from the following two important issues: Firstly, whereas the traditional pastoral theory has been theological and centred in ideas and concepts of God, the shift is now to ‘self’ making it the primary focus for pastoral care, thus consequently taking pastoral care out of theology into a philosophical anthropology. Oliphant explains that the shift in no way lessens the importance of the word ‘God’ in human life, rather it simply grounds pastoral care in a concept that can be shared among human beings in a secular, multi-faith society, regardless of the religious tradition. Secondly, pastoral care is placed within the religious functions of community life. He explains that pastoral care in a secular multi-faith society is made up of acts of intentional friendship in which the carer is positively motivated through his or her own convictions and commitments and is trained to act intentionally in a way that is based in the interests of the other person. Oliphant further argues that a pastoral care giver needs to be sensitive to what a person believes, not for the content of what she or he believes necessarily but for the value the person invests in that belief and the place that belief has in determining the person’s actions (Oliphant, 2006:6).

At the end of the pilot study of the inter-religious training in pastoral care, the comments of the participants affirmed that the provision of mutual multi-faith pastoral care is possible (Oliphant, 2006:2, 9): “I am better able to see others from their perspective and to journey

together with them, while remaining true to my beliefs. Now religion was no longer considered simply as a dogma that could focus on differences or separation from others, but rather is now seeing religion as a context for people to share in ‘an action with love and caring relationships.’ From the outcome of the pilot study, Oliphant asserts that the term ‘pastoral care’ though comes from a predominantly Christian perspective, and it was obvious from the responses with the pilot study group that the concept and need is consistent with the other faith traditions. He thus argues that pastoral care in a secular multi-faith society is made up of acts of intentional friendship in which the carer is positively motivated through his or her own convictions and commitments and is trained to act intentionally in a way that is based in the interests of the other person. Therefore, the result of the pilot study suggests that a normative consideration of inter-religious pastoral care is possible and capable of uniting religious groups in addressing common problems.

5.2.2. Paradigm shift in pastoral care

The term ‘pastoral care’ is not found in the bible, but its elements such as consolation, exhortation, closeness and care, servitude toward each other, encouragement and hope, and counselling are biblical (Agilkaya-Şahin, 2016:74). The history of the concept of pastoral care stems out from the ancient tradition of the Greek world of the use of ‘soul care’ (Louw, 1998:21). According to Agilkaya-Şahin (2016:70), caring for souls first emerged in Socrates’ ‘Apology’, where he appealed to the young to care for their souls instead of favouring property or their reputations. The interest of Socrates in care for soul made him not only wish to be just a philosopher but wanted to be a healer of the ‘soul’ (Louw, 1998:20). In the Greek world, the concern of ‘soul care’ was with the development of those ideological elements and ideas which could influence people’s attitudes and enable them to deal with life more effectively (Louw, 1998:21). In the Early Church, pastoral care was institutionalized in Christian tradition where the term pastoral is derived from the metaphor of shepherding in regarding its services to the community as pastoral work. During the Middle Age, the Latin term ‘cura animarum’ which means soul care surfaced and became a technical term in Church Law with the broadest meaning of pastoral care comprising of all acts that leads to the salvation of the soul (Agilkaya-Şahin, 2016:70).

‘Cura animarum’ is the classical formulation for pastoral work that implies a ministry that is directed not merely to the human inner life, but also to the spiritual care of the total person in all the psychophysical and psycho-social dimensions (Louw, 1998:20). Such general aspect of pastoral care services was referred to as ‘cura animarum generalis’, but in addition there

was ‘cura animarum specialis’, individual services rendered by clergies for community members (Agilkaya-Şahin, 2016:70). ‘Cura animarum specialis’ (special pastoral care) strengthened individuals on their personal journeys of faith in times of crisis, conflict, and critical transition (Agilkaya-Şahin, 2016:70). It could therefore be understood that while the general pastoral care service was more theological, the special pastoral care was therapeutic. The theological pastoral care theories are religious in character and aim that sees pastoral care as “help in improving people’s religious and ethical development” (Klessmann, 2010: 58). Whereas, the therapeutic pastoral care is client-centred psychological approach, a therapeutically competent form of counselling is based on the Christian faith which helps people in times of crises (Klessmann, 2010: 76). Pastoral care services were therefore rendered from a Christian traditional perspective through both the theological and therapeutic means.

According to Agilkaya-Şahin (2016:69), there was a paradigm shift in the discharge of pastoral care as a result of the growing influence of human sciences, particularly psychology and psychotherapy. He further reveals another reinforcing factor to the paradigm shift as the emergence of pastoral psychology that seeks to help individuals with religious and non-religious problems through a religious framework of interdisciplinary work such as theology and human and social sciences. He explains that the paradigm shifts in pastoral care resulted to the loss of its religious character to a kind of counselling that focuses on the counselee’s psychological well-being thus describing the paradigm shift from kerygmatic pastoral care to therapeutic pastoral care. While the task of pastoral care from the kerygmatic approach is to spread the word of God to help people approach and establish a relationship with God, the therapeutic approach to the task of pastoral care is to accompany and stand by people in times of pain and suffering (Agilkaya-Şahin, 2016:73).

Despite the contributions of kerygmatic and therapeutic client-centred approaches in pastoral care, Thesnaar (2012:216-217) identifies some shortcomings in relation to healing and reconciliation between individuals, communities, and nations in conflict. As the kerygmatic approach to pastoral care focuses on the proclamation of the Word in administering healing and reconciliation, Thesnaar noted the following shortcomings:

- Healing and reconciliation could easily be reduced to an individual issue between the perpetrator and God.

- Forgiveness could be limited to a personal confession before God with no obligation to the victim.
- Reconciliation and forgiveness will take place and be settled in one single instant, thereby disregarding the importance of a process.
- Reconciliation is easily detached from justice, reparation, restitution, forgiveness, and concrete actions that are essential for the reconciliation and healing process.
- Healing and reconciliation are reduced to the mere spiritual dimension of human existence.

With regard to administering pastoral care in healing and reconciliation through the individual client-centred approach, Thesnaar identified the following shortcomings:

- Reconciliation is narrowed down to a mere experiential affair on the level of emotional feeling and need.
- Forgiveness will only entail a personal confession that is determined by the affective aspect of humans.
- Reconciliation, forgiveness and healing are only possible if the inherent potential of victims and perpetrators is well enough developed so that they can accomplish their own personal reconciliation, forgiveness and healing.
- Forgiveness and reconciliation will be considered enough if people believe that they experience self-assertion within the relations in which they function.
- Victims do not need perpetrators (and vice versa) to experience reconciliation and healing.
- Healing and reconciliation are being reduced mainly to the personal dimension of human existence.

In view of these shortcomings, Thesnaar (2012:217-218) notes that the approaches of kerygma and client-centred are one-sided and too limited. The approaches consider healing and reconciliation exclusively in the area of cause of the problem and making effort to present solution toward reconciling the people without adequate consideration of healing and reconciliation as process. He thus argued for a paradigm shift that implies moving away from the two approaches to a hermeneutical approach within pastoral care. Considering the

hermeneutical approach towards healing and reconciliation, Thesnaar stresses on process as the focal point within a given context with interest in understanding and clarifying human problems. He indicates the aim of engaging hermeneutical approach in pastoral care as to assist individuals, communities and nations on their journey towards healing and reconciliation in a way that is constructive and responsible. The aim can be achieved through the involvement of pastoral care in implementing the hermeneutical approach and integrating the key components⁸⁶ of the hermeneutical process within a theology of healing and reconciliation. With this basis of the paradigm shifts in the sub-discipline and practice of pastoral care, the next section will consider the theological concepts of healing and reconciliation.

5.3. Healing and reconciliation

In pursuing the goal of the chapter, this section deals with the theological concepts of healing and reconciliation. The focus is to use the concepts in setting norms that would help in addressing challenges of Christian/Muslim co-existence in the context of dysfunctional relationship. Healing and reconciliation are two different concepts that need to be understood together in achieving their meanings. The former means a lot to the latter, as there cannot be true reconciliation without healing. According to Geneviève Parent (2011:382), the danger of neglecting or marginalizing healing is the hindering and undermining of reconciliation. Parent describes the process of reconciliation that do not consider the need for healing as leading to ways of ‘secondary victimization’ that hinders positive results. The two concepts will therefore be considered distinctively yet discussed in view of their relationship. The section will address the understanding of healing and reconciliation from both Christian and Muslim theological perspectives.

5.3.1. Understanding healing

According to Manda (2017:2), the term ‘healing’ has diverse meanings depending on the context or field of study. From a theological perspective, healing is about salvation given the fact that ‘cura animarum’ refers to care of souls, where soul is the qualitative principle of life (nefesh) displayed within a specific disposition or condition before God (Louw 2003:213). Louw asserts that theologically, it could be maintained that healing refers to the event of being transformed from a condition of death into a condition of life. Louw (1994:63)

⁸⁶ The key components according to Thesnaar, includes wisdom theology; eco-system approach; contextual understanding; intercultural communication; and metaphors, symbols and ritual. For details on these key components see Thesnaar, CH. (2012). A pastoral hermeneutical approach to reconciliation and healing: A South African perspective, (pp. 218-226). In Leiner, M. & Flamig, S. (Eds.). *Latin America between Conflict and Reconciliation*. Bristol: Vandenhoeck and Ruprecht.

summarized the views on the understanding of the relationship between healing and salvation as follows: The first is that healing is described as a ‘platonic and dualistic’ understanding of healing and salvation; where salvation is regarded a spiritual matter separated from healing which is based on ‘physical’ suffering. The second view understood healing and salvation as ‘identical’ where some modern authors in the areas of pastoral care view a psychotherapeutic process of healing as not different from salvation. The third is the view of healing and salvation as having a ‘materialistic’ connotation with healing becoming a bio-chemical process of change that is controlled pharmaceutically. The fourth view is an ‘eschatological model’ where healing and salvation cannot be identified with each other nor could they be separated from each other.

Opting for the ‘eschatological model’, Louw (1994:66) summarized that healing could be understood as a subdivision of the all-encompassing concept of salvation. He asserts that salvation as healing and therapy implies the following:

- A condition of reconciliation with God.
- A recovery of the covenantal communion.
- A meaningful life empowered by the presence of God with a view to growth in faith.
- The all-encompassing victorious sovereignty of God over sin, guilt and death.
- Sharing in the dynamics of the community of believers (corporate).
- Daily life under the blessing of God and the power of the Holy Spirit.

Louw (2008b:433) thus asserts that healing in pastoral care represents and displays a theological interpretation as its relevance is indicated in a theological perspective such as spiritual healing referring to a new state of being (Cor. 5:17). Other perspectives are spiritual healing representing a new state of mind through peace (Eph. 2:14); spiritual healing referring to a new attitude and way or mode of doing and living (Gal. 5:16, 22-23); and spiritual healing indicating wholeness that implies purposefulness and direction (Rom. 8:24).

Pastoral healing is faith care displayed as life care resulting to a state of health which Louw (2003:213) argues its pastoral redefinition as a sense of meaning that empowers humans to have hope, sense of human dignity that encourages being humans. Thus, pastoral health is the strength that enables humans to exist in the light of God’s co-existence that is being-with. Responding to the meaning of health, John De Gruchy (1989:43) noted that it requires the

Christian understanding of being healthy or the purpose of health. De Gruchy stressed Moltmann's point that the understanding of being healthy varies greatly in the course of human history, and that not all definitions are necessarily healthy in themselves. He asserts that the meaning and goal of life aids the understanding of what being healthy is. Therefore, health is described as that which enable people to be fully human in relation to themselves, their society and their environment.

'Being human is equated with being healthy', as such, the understanding of healing must mean what implies being human, against the odds of social injustice that are hazardous to health (De Gruchy 1989:44). In Northern Nigerian context, the approach to the challenge of Christian/Muslim relationship is often misdirected, so that the problem of injustice is overlooked, consequently attention is directed to the wrong place. Such state of reality was expressed⁸⁷ in a motion presented at the Nigerian senate plenary on the 7th November 2018 by Senator Shehu Sani from Kaduna State. The injustice towards one religious group dehumanizes such a group thus making it feels excluded and discriminated from what is meant for all as citizens. Exclusion and discrimination are triggers to inter-religious crisis as discussed in chapter two (2.2.2), and in the event of such crisis reliance is made on security agents as means of reconciliation. When the security agents succeed in quelling the violent crisis, it will be reported that normalcy and peace has been restored, and people are now into their normal businesses. Meanwhile, the victims of the crisis are still groaning in their state of bereavement and injustices, and the perpetrators and beneficiaries are directly or indirectly celebrating their actions. Politically, it might be thought that when conflict is quelled it sufficed. The reality is that the aftermath of crisis is never safe, if nothing is done to help the victims and perpetrators, the period of silence becomes useful for evil plans toward resuming the crisis. Recurrent crisis among Christians and Muslims suggests that the real problem has not been addressed. In these cases, memory has emerged as the important part in the people's

⁸⁷ "We must speak the truth in order to heal the wounds. Kaduna is a multi-religious and multi-ethnic state. The leadership in the state must demonstrate fairness, justice and equity to people of all faith. If you preside over a state that is multi-religious you must demonstrate that you are presiding over a people irrespective of their faith and religious or ethnic backgrounds. No matter how we try to address the problems of Kaduna as long as we are not just and fair to all in equal measure, I think we will not be having peace but an interval of war from 1982 to 1987 to 1992 to 2002 and to what happened last few weeks. Kaduna has had enough of its spare share of religious violence. But divisive figures who preside over the affairs of the state cannot bring peace. We must demonstrate as elected political leaders that we are for all and we are also committed to all... We should tell ourselves the truth, the violence in Kaduna is a religious violence and it can be triggered by anything... I believe that if we are to address the problem of Kaduna is it not enough by declaring curfew, deploying troops soldiers and policemen ...but we must demonstrate that as leaders of a multi-religious society that we can be fair to Christians as we can be fair to the Muslims. Muslims and Christians in the state can live in peace but the leadership must demonstrate that they are for peace they are justice and they are also for unity. It is only on the basis of equal treatment for people of all faith and all ethnic and religious background that you can entrench peace... But no matter how many times the president will come to Kaduna, no matter how many times money will be given to compensate people if you have leaders who have openly show that they cannot be a unifying figure for all we are simply wasting our time". (Transcribed from YouTube at https://www.youtube.com/watch?v=2NpOO1EQi_A [16/11/2018]).

being that is neglected and has not been reached with healing. The situation of the unhealed memories triggers recurrent crisis. For further discussion on the practice of healing see chapter six (6.2.3).

5.3.2. Understanding reconciliation

Reconciliation has contended as an ambiguous term that is confronted with a lot of debates. It is a term loaded with theological and political meanings with historical legacy. Yet De Gruchy (2002:15) warns that the theology and politics of reconciliation should not be confused to avoid getting into futile quest that cannot be fulfilled, but rather to explore their connections. It could be affirmed that Christians do not have a monopoly on the word reconciliation and its basis and have no common meaning with other perspectives (De Gruchy, 2002:15). In a world of many 'Christianities' and many religions, the meaning of reconciliation depends on who is speaking, which may be based on their experience, their societal location, their perception of the past, the addressing audience, and the reason why they speak (De Gruchy, 2002:16,171).

De Gruchy challenges the position of speaking of reconciliation whether whose reconciliation is at stake and for what purpose, whether it is spoken from the stand of power or from weakness, and whether reconciliation is spoken for self, on behalf of others, or with others. He asserts that reconciliation, like forgiveness, is easily spoken when one is not the victim of oppression and injustice and can be manipulated by dominant in looking for ways to strengthen their position and weakens victims. Similarly, Allan Aubrey Boesak and Curtiss Paul DeYoung argue that reconciliation can neither be defined by people in position of power and privileges, nor can it affect others over whom they have power (2012:37). They stressed that, like forgiveness, reconciliation cannot be declared from the thrones of the people of power. On the contrary, it flows from the wounds of the crucified, and in the same way a meaningful forgiveness must be seen and to flow from woundedness.

The challenges that results to different forms of conflict in the world today has brought the term 'reconciliation' into discussion. Interestingly, the discussion reveals the cacophony of voices in the understanding of the term. However, not all voices that talk about reconciliation say the same thing. Therefore, the term reconciliation is much contested, and is under pressure with the increasing conflicts and dissensions around the world. In South African context for example, the discussion on reconciliation is fascinating with much insight⁸⁸. The

⁸⁸ For a presentation of the critical contesting discussion see De Gruchy (2002:31-43).

discussion deepens with the reflections on a ‘political reconciliation; the Belhar Confession, Kairos Document, and the National Initiative for Reconciliation (Boesak, 2005:21, cf. Conradie, 2013:13). What is strongly argued against in the discussion about reconciliation is the distorted understanding and application of the term. Therefore, with the contesting voices on what reconciliation is and how it is realized, ears are attentive to what contributors are saying. The contesting voices have made people to speak of reconciliation that is ‘true’ or ‘real’ or ‘authentic’, which implies that there are some forms of reconciliation that is ‘cheap’ or ‘false’ and fake (Conradie, 2013:14). This suggests that reconciliation cannot be simplified by short-cutting at the expense of the hermeneutical process.

Primarily, the need for reconciliation is argued by Van der Kooi (2002:106) as being a result of the situation between God and human beings which has effect on the way human beings perceive and experience themselves as they live in estrangement from and conflict with God. He asserts that the conflict in the participation of human beings happens in various relations – the manner people relate to God in a way that dishonour Him, the way in which people relate to themselves, the way in which the mutual relations take place between individuals and the way in which the people relate to their environment. Impliedly, Van der Kooi suggest that these areas of conflict needs reconciliation from those perspectives such as among cultic, psychological, interpersonal, social and economic, and ecological dimensions. To be able to effectively respond to those challenges, the concept of reconciliation needs to be further explored.

Van Bijlert (2002:374) observes that almost half of the authors discuss reconciliation in the context of violent conflicts that has become so terrible. He noted that many authors consider justice as the principal objective of reconciliation rather than simply dousing the social unrest. Van Bijlert noted that reconciliation is understood in connection to honest relationships between people, and between people and God. He noted that from the religious perspective, forgiveness and a radical transformation from the heart set the process of reconciliation. From the secular perspective reconciliation is perceived when revenge is prevented. These describes the different perspectives on reconciliation.

The term reconciliation is made very popular because of the crises people are faced within the world today. Yet the concept is hopelessly vague especially for those who have experienced extreme injustice would not consider reconciliation as the right goal for human conflict as they may ask ‘when were we ever unified?’ (Katongole & Rice, 2008:24). The

mentality is that when there are conflicts, people quickly think of reconciliation. In such cases the concept is thought of as an end to itself. In other words, it is considered as something that can stop the conflict instantly. Based on this mind-set reconciliation has been considered as an event where conflicts are been doused by either government security agents or leaders of the conflict groups. In fact, even if at an event where the conflicting groups or individuals come together in so-call reconciliation, shed tears and hug each other as sign of forgiveness, that does not necessarily solve the problem (Katongole and Rice, 2008:26). This means the challenge of reconciliation is people's understanding of the concept as a one-time event.

De Gruchy (2002:21) believes that reconciliation is first an action, praxis, and movement before becoming a theory or dogma, which means it can only be explained when it is celebrated. He therefore asserts that reconciliation is appropriately understood as a process where there is engagement at the heart of the struggle for justice and peace in the world. Reconciliation can be understood as a journey from the past through the future, a journey from the state of alienation to communion, or from what was crystal clear unjust towards the search of a future that is just (De Gruchy, 2002:28). Katongole and Rice (2008:49) further argued that even from God's perspective, reconciliation is a process. It is not considered a one-time event or an achievement, it is a journey from 'old' to 'new' (Katongole and Rice 2008:49). They stressed that the journey calls for great skilfulness and discipline which the most crucial of the skills is memory, explaining that as Christians memory helps in understanding the history of God's reconciliation involvement in the world. When Christians ground reconciliation as a journey with God from old toward new, they will recover the necessary gifts that sustain that journey thus making it possible (Katongole and Rice, 2008:49). The centre of the journey of reconciliation is Jesus, because reference will continue to be made of him on matter of reconciliation: "If anyone is in Christ"; "God who reconciled us to himself in Christ"; "We are therefore Christ's ambassadors" (2 Cor. 5:17-20). Katongole and Rice (2008:51, 77) further explain that the journey of reconciliation is not limited to experts only, as 2 Corinthians reveals that the gift of reconciliation is given to 'anyone in Christ'. They also described the journey of reconciliation as the discipline of lament – an invitation to see and encounter the brokenness of the world so truthfully that literally result to lamenting. By 'discipline' Katongole and Rice (2008:149) refers to lament as a hard work that requires learning to see and label the brokenness of the world, failure of

which the brokenness of the world is dealt superficially thereby offering quick and easy solution that do not need our conversion.

When Archbishop Desmond Tutu (1998:5) was challenged in his position as the TRC chairperson of making the reconciliation process unpopular, he perceived the erroneous understanding of reconciliation by many people who hold to a cheap form of reconciliation. Such cheap kind of reconciliation does not involve confrontation, it is painless and has no power to heal and truly reconcile what has been broken. Therefore, Tutu pointed to the ultimate example of Jesus Christ of a painful death as a result of reconciliation that needed to be effected. The cost for reconciliation thus demands sacrifice as it did of Jesus. According to Van der Kooi (2002:105), working towards reconciliation involves confronting some challenges such as conflict, opposing interests, reluctance and other hidden agendas where others may have chosen to maintain a position of conflict with enemy as a way of sustaining the internal unity of a people. If the challenges to reconciliation are not confronted and addressed, they will keep abusing the process and the use of terms such as confession and forgiveness. The discussion would continue with the following analysis on understanding the challenge of forgiveness in the process of reconciliation.

Forgiveness towards reconciliation

Reconciliation happens when the two parties are on the same platform, that allows for a true release of remorse and confession that results to offering of forgiveness. One of the importance of storytelling is the implication for invitation towards confession and forgiveness. In their work on invitational forgiveness, Govier & Hirano (2008:429) described the concept using unilateral and bilateral forgiveness. Invitational forgiveness becomes unilateral when the victim's efforts in offering forgiveness to his or her offender is unable to bring the two of them on a platform of reconciliation, as the offender did not see anything wrong in his or her actions against the victim. On bilateral forgiveness, on the one hand, the victim's invitational forgiveness is made successful when the victim overcomes his or her resentment and hatred. On the other hand, the offender can reciprocate through the acknowledgement of the offence he or she committed against the victim through remorse and moral regret. It is worth noting here that the victim, in his or her invitational forgiveness may have as a result either unilateral or bilateral forgiveness. On the side of the victim, Govier & Hirano pointed that forgiveness implies change in his or her attitude towards an offender, so that there is a shift in the victim's feelings and beliefs about the offender. This means that forgiveness is not conditioned on the offender's seeking of it. They explain the case of

unilateral forgiveness that the shift in the victim's attitude is not contingent on any moral acknowledgement shown by the offender, the shifting of the attitudes constitutes the victim's personal commitment. Therefore, when moral shift is not reciprocated by the offender towards the victim, bilateral forgiveness is not realized. However, in both unilateral forgiveness and bilateral forgiveness, the victim's invitational forgiveness as part of his or her commitment is achieved.

Govier & Hirano pointed out a problem that may arise when it is insisted that all moral shifts in forgiveness must be based on bilateral forgiveness – the victim's efforts in his or her moral shift will be restricted by the offender thus giving the offender too much control. Therefore, invitational forgiveness could be understood from the victim's perspective, as forgiveness that can be offered without necessarily having repentance yet reaching out with the desire to build a better relationship with the offender (Govier & Hirano, 2008:431). In a nutshell, Govier & Hirano refer to invitational forgiveness as such forgiveness offered by a victim in a way that invites an offender's moral acknowledgement towards engaging in a better relationship. They proposed six conditions for invitational forgiveness:

1. The person who forgives a wrong must in some sense be a victim of that wrong.
2. The victim must be in a state where forgiveness is possible – this refers to, for example dead victims or victims who are mentally affected.
3. The victim must believe that there is some likelihood of the perpetrator coming to acknowledge his or her wrongdoing, where this is understood as acknowledging that what he or she did was wrong and expressing moral regret.
4. The perpetrator must, up to this point, not have morally acknowledged that what he or she did to the victim was wrong.
5. The goal of the victim is to encourage moral acknowledgment in the perpetrator and, based on that enter a decent relationship that is one of moral equality.
6. The victim must inform the perpetrator that he or she is being forgiven.

Most often, victims assume the position of being right and thus passively awaits the exclusive confession of perpetrators. Invitational forgiveness argues that victim could be an agent of initiating reconciliation by paving a path. As the goal of invitational forgiveness is reconciliation, Houston (1990:233) thus asserts that the offended, the offender, and the third party are all agents, and any can initiate the process of reconciliation. From the biblical

perspective, Houston exemplified the three agents of reconciliation as follows: firstly, God the offended reconciled the world through Christ to himself (II Cor. 5:19). Secondly, the offender described as when at 'the alter' remembers someone who has something against him or her, is commanded to leave the offering at the alter and first go for reconciliation (Matt. 5:23, 24). The third is with the 'third party' who would urge others toward reconciliation (II Cor. 5:18, 20). Therefore, Houston notes that from the offender's point of view, what makes reconciliation genuine is not just reparation or punishment but most importantly the readiness and willingness to confess and make things right. Thus Boesak (2005:198) pointed out that as necessary as forgiveness is for the healing of the wounds, so it is with the necessity of remorse and confession by the perpetrators and beneficiaries. This fact helps perpetrators and beneficiaries and victims understand the importance of their responsibilities in facilitating healing and reconciliation. Therefore, as Shutte (2001:193) affirms, confession and judgement truthfully expressed are necessary condition for forgiveness and repentance, where judgment implies acknowledgement that what was done is wrong and evil.

However, from a theological perspective, Louw (2015:541) argued that forgiveness is not necessitated by confession and remorse. It is connected to the new state of believers' corporate being in Christ which implies that it is a category that deals with the content of faith in relation to the issue of substitutionary atonement. The argument points to the fact that, confession, remorse and restitution are consequences of forgiveness rather than preconditions for earning it. Louw (2015:542) stressed on the theology of forgiveness in connection to the Gospel of God's grace and unconditional love, pointing out that the confession of one's sins and the discovery of the reality of one's guilt can only happen when the person realizes who God is. He argues that, a deep understanding of sin and transgression is created when one discovers the nature of God and being confronted by his grace. It could further be explained in interpersonal or group relationship that when an offence is committed, the offender's understanding of God is crucial not only in understanding that offence has been committed, but in taking step towards reconciliation.

In describing forgiveness from pathological and neurotic perspectives, Louw (2015:543) addresses the former with a viewpoint of challenging wrong and skewed perceptions concerning the true nature of forgiveness by identifying misconceptions on the way it is used. He cautioned against the following:

1. The 'but' in forgiveness, which brings out a statement like, "I will forgive but cannot forget." Louw asserts that forgiveness is not about a human effort in trying to forget, but the work of God wherein all signs of the past event had been completely eradicated and deleted.
2. The skewed perception of exoneration that makes one to say: "I must excuse or exonerate the person." Forgiveness is stressed as not been connected to excusing or exonerating behaviour.
3. The obsolete cliché, saying: "Forgiveness is to start anew," together with the formula: "I shall try again." Louw noted that such an attempt is limited by human fallibility and is always faced with the danger of continual failure.
4. The great misconception that refers to forgiveness as "letting a person out on parole." He indicates that such perception links forgiveness to an indirect precondition like "If you do it again, I will..." This misconception implies that the original accusation is still valid.

Louw (2015:543) further asserts that forgiveness may become pathological when one becomes too forgiving in a way that denies the other person's guilt. He points to the fact that it is not responsible to minimize or forget the guilt, rather it should be allowed to be acknowledged to enable the guilty person to change.

Louw (2015:543) explains that forgiveness is neurotic when it is a masochistic manoeuvre to display one's dominance (threat power) over and against the guilty person. For him, the decision not to forgive, while understanding God's unconditional love, is neurotic. He warns against degrading forgiveness into merely a psychological game that forces change without a deep and sound understanding of the remorse and confession whose danger is a 'pathology of forgiveness' consisting of the following:

- Misusing confession and forgiveness, using them to deny responsibility rather than affirming it.
- Confession and forgiveness may become masochistic: A relentless exposure of one's faults to gain the attention, sympathy, and love of others.
- Confession and forgiveness may be used to diminish responsibility or punishment: it acts as a defence against acknowledging true guilt.

Therefore, in contrast to the pathology and neurotic forgiveness, Louw (2015:544) asserts true forgiveness as transforming and liberating act of God, exercised through the liturgical life of the church and its members. This perspective would enable the church to embody the wholeness of the Gospel through learning the art of forgiveness and moving away from judgemental approach. He considers forgiveness as a state of wholeness in stressing the following points:

1. Forgiveness is a complete and total obliteration. He describes it as final and absolute (Col. 2:13 – 14).
2. Forgiveness is liberating indicating that the powers that previously bound the person have conquered.
3. Forgiveness is about human empowerment, as it promotes renewal and transforms behaviour.
4. Forgiveness is unconditional, there is no reason for retribution as it has been obliterated: “unconditional forgiveness is thus an investment of grace in another” (Louw 2015:544)

Forgiveness in this context is offered from restorative perspective that aimed at helping both parties towards effective reconciliation. Restorative justice has been argued as an important aspect of reconciliation. McLellan (2005:4) argued some crucial elements such as justice, repentance, forgiveness, and reconciliation, as necessary for complete and genuine human reconciliation. He asserts that reconciliation cannot be possible without justice and forgiveness, it must be insisted that when forgiveness is offered, justice should not be overlooked or else the whole concept of forgiveness is endangered. Katongole and Rice (2008:31) stressed that reconciliation without talking about justice is fake, and when it is discussed exclusively from justice and sounding like a call to forget the past and forge ahead, it does not only threaten the future of communities but individual identities as well. De Gruchy (2002:2) believes that whether it is about human justification by God, the renewal of interpersonal relations, or societal transformation, reconciliation concerns the restoration of justice. He noted that the nature of justice and its application in relation to reconciliation is a contested matter, but that the concept of restorative justice applies to address healing of relationships. The sold aim of reconciliation is to address injustice, as it can be argued that whenever there is conflict of any kind, injustice has been committed (Katongole and Rice, 2008:31).

Reconciliation is also described as radical thereby restoring a battered and bruised identities of people who have passed through oppression. It is radical because it goes deep and reaches the roots of injustice (Boesak, & DeYoung, 2012:18). Katongole and Rice (2008:72) understand justice from the biblical perspective that constantly calls for justice for the weak and those who have been forgotten. They depict justice as part of God's 'shalom' carrying the idea of completeness, soundness, well-being and prosperity, including every aspect of life either personal, relational or national. They further explain that as 'shalom' emerges from the covenant relationship and companionship with God, the meaning and practice of justice must constitute holiness and righteousness as its integral part. It is this notion of 'shalom' that the prophets in their ministries constantly call for justice, reminding Israel of the God they bear his name is a just God, therefore the call to "do justice, to love kindness, and to walk humbly with God"⁸⁹ (Katongole and Rice, 2008:72). In this context, justice is not separated from the covenant relationship through 'shalom' between God and his people. The meaning of justice as Katongole and Rice (2008:73) noted can only be agreed in a society that has a shared story and vision of life, otherwise the meaning stand contested just as it is today. Therefore, the need for justice is not only urgent, but it is obvious that there can be no justice without reconciliation and vice versa, as both are integral to the journey (Katongole and Rice, 2008:73). Analysing retributive and restorative justice in relation to reconciliation, Thesnaar (2010:97) recommends the latter for the fact that it is more than just a victim-centred criminal justice system and includes the restoration of the offenders and the community. This method implies that the effect of an offence is not limited to the victim. In stating the objectives of restorative justice, Thesnaar stressed on Thumbadoo's idea that it should invite full participation and consensus, heal what is broken, seek full and direct accountability, reunite what has been divided and strengthen the community to prevent further harm.

Restorative justice is a feasible means of approaching and realizing reconciliation and healing as it focusses on all parties affected. The approach must not however result to abuse or making reconciliation cheap. Attempts that are sometimes made to reconcile conflicting parties has often result to making reconciliation cheap by forcing it through manipulation of repentance and forgiveness, thereby leaving the real issue unsolved in the minds of both parties. Cheap reconciliation is like taking a short-cut to achieve desired aim, it involves rushing over into conclusion at the expense of hermeneutical process thus avoiding real issues of concern and the confrontation of the past. The Kairos Document (1986:9) described

⁸⁹ Micah 6:8

cheap reconciliation as when the sin of injustice and oppression continue to exist. In such a scenario, the reconciliation is condemned as false, counterfeit, and unchristian. Boesak and DeYoung (2012:153) warns and protests the ‘oversimplification’ of the demand for Christian love and forgiveness as essential to reconciliation. Stressing the conviction of Thabo Mbeki (1998:55) on the understanding of reconciliation as removal of injustice, they assert that “reconciliation without social justice, equity, and dignity is not reconciliation at all”. Forgiveness in reconciliation should not be offered at the expense of forgetting the past and pretending as if nothing has happened or nothing else can be done (Boesak and DeYoung, 2012:154). Hermeneutical process in reconciliation must be followed to avoid cheap reconciliation that ultimately produce no reconciliation at the end.

In discussing forgiveness with reference to Germany historical memory, Pumla Gobodo-Madikizela points out whether the language of forgiveness as it may be wondered is appropriate, considering the erroneous attachment of the word forgiveness with forgetting (2014:33). She noted that at the end of the war, the generation was in denial, and wanted to forget the past including the role they played in it. She further reveals that when the post-war generation emerged in the 1960s and 1970s, they challenged and rebelled against the attitude of their parents of denying the responsibility for the Holocaust. The post-war generation made up their minds to confront the past by refusing to keep silent or live in denial like the attitude that followed the war. Their interest is to address their shame and guilt by embracing and transcending it.

The lesson Gobodo-Madikizela argues from the German historical memory is the need to courageously face the past just like the generation of the Germans who are facing their country’s past 60 years after the atrocities of the Nazi government. Thus, the focus on responsibility is not limited to those who took part but also those who were not part of it. The past, as she stressed through the words of the German writer Christa Wolf, “is not dead; it has not even passed”. According to Schreier (2008:9-10), societies that are cut off from memory are made myopic, and any attempt for societies to suppress memory will only make it a dangerous time bomb, because those suppressed memories will burst and become more problematic to the societies. He argues that it would be inappropriate to forget or conceal memories of the past as an intentional way of protecting a new generation, such thought can be made by wrongdoers who would want to hide their own responsibility for past evil deeds. Thus, Schreier (2008:10) believes that those who normally suggest the need to forget the past are often associated with or are the perpetrators themselves who would want to confine

victims into accepting the injustice and to forego the investigation and punishment of wrongdoers.

The memory of the past is loaded with lessons. Its memory enriches the presence with knowledge that helps in acting towards the future. Sometimes the happenings in the presence may be influenced by what happened in the past. Some memories of the past may contain good legacies that requires continuity, but when it is neglected or abused, it results to distortion of the original legacy. Boesak and DeYoung (2012:49) report that the colonized first-century Christian communities who preached liberation and practiced Jesus' style of reconciliation, were replaced by Christians who were quiet and politically pious or who became colonizers, slaveholders, crusaders, terrorists, dictators, and the like. This means there was a discontinuity with the legacy received, learned and practiced by the first-century Christians from Jesus. When people deviate from doing the right thing or doing it the wrong way, it results in failure of achieving the aim or on the other hand generate another form of evil practice. To set victims free from being hostage to the past, the memory requires transformation through the accepted terms of 'healing of memories' (Schreiter, 2008:12). Reconciliation is not possible without addressing the memory of the past. De Gruchy (2002:16) rightly stressed that when reconciliation is spoken of, it means confronting the past by dealing with the injustice and its legacies.

Political reconciliation is often responsible for the avoidance of the past and even the current happenings are not sincerely considered. In Nigerian context, the reality of the people's in-depth crises is often denied by the leaders⁹⁰ and intentionally avoided in the public national news as the government evades from the reality. This assertion is alluded in the reports of the International Joint Delegation of the World Council of Churches (WCC) and the Royal Aal al-Bayt Institute for Islamic Thought (RABIIT) about inter-religious tension and crisis in Nigeria (Royal Islamic Strategic Studies Centre, 2012:10) in the following points:

- The lack of ability or willingness on the part of government to consistently acknowledge all incidences of violence and to assist all victims.

⁹⁰ For example, when the Chibok girls were abducted, while the community were in a state of trauma, Ross (2018:1) reported that, "The military and the government initially denied the kidnappings and stayed silent as the jihadists drove more than 270 girls into the bush and set up camp". Furthermore, Loewenberg (2017:1) reveals that, "Amid continued fighting, millions of people are going hungry in northeast Nigeria, many of them cut off from aid and facing severe acute malnutrition this year, the Nigerian Government has denied the severity of the hunger crisis". McIlreavy and Schopp (2017:1) likewise reports that "Both prior to and after the election of President Muhammadu Buhari in 2015, the Nigerian government did not seem to want to recognize the severity of the displacement crisis in Borno, Adamawa and Yobe".

- The lack of ability or willingness to follow up on and carry out recommendations made by government appointed commissions which have investigated communal crises.
- Government and police neglect of violence and crime leading to a pervasive sense of insecurity.
- Lack of timely response by government forces (police and military) to distress calls during times of violent conflict.

This scenario makes the situation of the victims more severely stressful because they continue to live with deep-rooted trauma without rescuer.

Reflecting on the South African context, Boesak (2005:188) identified the process of political reconciliation in the intention of F. W De Klerk when he introduced the concept of reconciliation. He reveals that the process was not intended to respond to the biblical demand for justice, on the contrary it was to undermine such a demand. The Political idea of reconciliation is centred on the politicians and the policies of their leadership through manipulation of the reality of the crisis for their own gain. This is regarded as a cheap and manipulated reconciliation. Boesak insists that “the Scriptures [should] not be ideologized, manipulated or managed to suit our political endeavours, processes or desires. The demands of the Scriptures will always lay a greater claim than these processes are willing to concede” (2005:188). Therefore, majority of the South Africa citizens welcomed the theological understanding of reconciliation because of their biblical perception of the word, and because they also realized that De Klerk’s held a political reconciliation perspective (Boesak, 2005:186).

A theological understanding of reconciliation reflects on both earthly reconciliation ministry of Jesus Christ and his sacrificial death on the cross. According to De Young (1997:44), reconciliation denotes change from a state of enmity to that of friendship, implying healing of quarrel and a renewal of relationship. He points that when the term reconciliation is mentioned, it means there is an existing barrier to relationship, expressing Paul’s understanding of unity and the need for reconciliation that is not limited to the relationship between Jews and gentiles. However, recognizing the fact that the ministry of reconciliation included breaking of the walls that divides men and women, slave and free and other groups

of people who were separated (Gal. 3:28). Therefore, the goal of reconciliation is unity as against all forms of discrimination, crises and injustices.

The inclusive ministry of Jesus was an act of reconciliation of people to God. For example, Saint Luke (13:29) reports that “Then people will come from east and west, from north and south, and will eat in the kingdom of God”. His inclusive ministry was exemplified in his reaching out to people from other different cultural background such as Samaritans, Romans, and Canaanites. Those who were considered outcast such as sinners, tax collectors, and women he drew them to himself, and intentionally crossed the boundaries that has been established by the society to make relationships with people that were devalued and deprived by the community (De Young, 1997:53). Another means of Jesus’ reconciliation act was ‘touching the untouchable’, where for example he touched a leper, a woman who had been bent over for eighteen years, demon-possessed people, even those who had died he touched. De Young expresses that Jesus never felt discomforted either by the touched of people as he was also touched by a woman with an issue of blood; he was touched by a ‘sinful’ woman. Furthermore, Jesus did not only eat and touched, he broke social and religious barriers by talking about faith with women, Samaritans, gentiles, and poor people, and he reconciled individuals, one by one, into a relationship with God and with each other. Having considered a theological perspective of healing and reconciliation, the next discussion would focus on Islamic viewpoint for understanding the norms that would motivate contribution towards inter-religious functional relationship.

5.3.3. Healing and reconciliation from Islamic perspectives

In the context of healing in Islam, Ali Ansari understands being healthy in connection to human beings with their creator (2009a:1). He asserts that ‘feeling healthy is feeling Good’, and ‘feeling Good is feeling God’ as God is Good. This assertion make sense in the understanding of being fully human in the image of God as synonymous to being healthy. In this context, Ansari (2009b:2) stressed that healing focus on the heart for the process of finding inner dignity as the Souls are quite dignified being the manifestation of the divine. He believes that ‘healing the body through healing the heart’ is the fastest and most effective means of healing physical and emotional difficulty. Healing is therefore the process of recognizing the true human self (Ansari, 2009b:4). This could further be summed up as thus: if dehumanization is brokenness then rehumanization is healing. According to Badawi (2011:1), healing implies that there are wounds caused by the imperfection of human beings that inflict pains. He explains that the benefit of healing just as useful when division or

differences are reconciled, torches humanity. Mattson (2012:1) understands healing as a process that begins amid mourning. She believes that the possibility for healing needs to be set even in the way mourning is going on, and the way justice is sought for. Healing of pains and reconciliation of differences are taught in Islam and encouraged among the adherents (Badawi, 2011:1).

According to Fazaluddin (2016:335), reconciliation is denoted by Arabic noun ‘*ṣulḥ*’ described as peace-making, there are similar terms such as ‘*ṣalah*’ which relate to ‘healthy’ or a ‘thriving state of affairs’; *aṣḥaḥa* meaning to put in order, restore; ‘*iṣlah*’ indicating ‘restoration of order’. He thus considers ‘*ṣulḥ*’ as involving ending of disputes, to allow a return of natural and prosperous state of affairs. Fazaluddin (2016:337) thus affirms that Non-Muslims and Muslims benefit as parties in mediation or to act as mediators. There are several Qur’anic references that teaches reconciliation among people for example chapter 4 verse 114 “There is no good in most of their secret talks—except those encouraging charity, kindness, or reconciliation between people. And whoever does this seeking Allah’s pleasure, we will grant them a great reward”.

In the context of Middle Eastern societies, one of the most important unofficial addresses to conflict is ‘*sulh*’ which is understood as settlement and ‘*musalaha*’ as reconciliation, the two terms are often referred to as ‘*sulh*’ - reconciliation (Irani and Funk, 2000:21). Irani and Funk noted the importance of ‘*sulh*’ from the vocabulary of Islamic law and the tribal language custom, pointing out the purpose of ‘*sulh*’ according to Islamic law as bringing to an end conflict and hostility among believers to allow for relationships in peace and amity. The forgiveness issued by the offended is an assuring factor for reconciliation. According to Abu-Nimer and Nasser (2013:476), there are several related Arabic terms for forgiveness such as ‘*afw*’ meaning pardon or amnesty – it implies being released from the burden of punishment and restoring honour. The second term is ‘*safhu*’ which means turning away from sin and ignoring the wrong. The third is ‘*ghafara*’ meaning covering up, erasing sin, remitting absolution. The fourth word is ‘*samah*’, to ease, to be generous, to allow other. Still another term is ‘*tasamuh*’ usually translated as tolerance. They pointed the Qur’anic use of the terms and its frequencies for example ‘*afw*’ appearing 35 times, ‘*safhu*’ 8 times, and ‘*ghafara*’ 234; and noted that in the modern context these terms are interchangeably used in conveying forgiveness.

It is imperatively stressed in Islamic tradition that the quest for forgiveness is repentance, thus believing the following conditions that must be met in the process of the quest for forgiveness (Abu-Nimer and Nasser, 2013:477). The first condition for forgiveness is that the offence must be committed out of ignorance. The second condition is that the offender must experience shame about his or her offence and repent of it. The third condition is a commitment by the offender after seeking for forgiveness, to ‘mend his or her ways’. These conditions are imbedded in the following verse: “[a]nd when those come to you who believe in our verses, say, ‘Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself – indeed, He is forgiven and merciful’” (Qur’an 6:54). Meanwhile, forgiveness for the Muslim is considered one of the ninety-nine names of Allah ‘al-Ghafoor’ (the forgiving) which implies that Allah forgives believers when they repent and turn away from sin (Abu-Nimer and Nasser, 2013:478).

Abu-Nimer and Nasser (2013:480) assert that forgiveness in Islam is considered better than revenge or punishment with Muslims been encouraged to forgive others, even if the appropriate response to a wrong would be an equivalent wrong. This is supported by the Qur’an (2:263) “To speak a kind word and to forgive people’s faults is better than charity followed by hurt. Allah is All-Sufficient, All-Forbearing”. Abu-Nimer and Nasser (2013:484) notes that from the Islamic tradition, the offender does not have the immediate right to be forgiven, as forgiving is within the domain of the offended who has a position of power and control over the need of the offender to be forgiven. While stressing that reconciliation demands quick action to avoid escalation of hostility and revenge, Irani and Funk (2000:28) outlined the following process for ‘sulh’:

1. An offense is committed, resulting in an injury, grievance or death.
2. To prevent retributive action, the family of the offender or attacker immediately seeks the help of local leaders, esteemed mediators, and ‘notables,’ who form a jaha (delegation) and prepare to investigate the case.
3. The jaha visits the family of the victim to hear grievances. The members of the jaha request full permission to intervene and arbitrate.
4. The aggrieved family agrees to renounce retaliation and comply with a truce (hudna or ‘atwa). This marks the formal beginning of the sulh ritual.

5. Following a period of mourning (perhaps forty days), the jaha makes arrangements for the payment of diya⁹¹, a just and symbolic compensation (or "blood money") determined by the severity and unique demands of the case and by historical precedent.
6. The families gather for the ritual of musafaha, the shaking of hands. The offender must shake hands with each member of the victim's extended family. After this is completed, leaders tie knots in a white flag borne by the offender, symbolizing the consolidation of peace.
7. To demonstrate forgiveness and further musalaha (reconciliation), the family of the victim offers bitter coffee to the family of the offender.
8. The family of the offender serves a meal to the family of the victim. This breaking of bread together, referred to as mumalaha, completes the ritual of reconciliation.

The reconciliation process suggests that it is not an event. According to Omar (2010:1), reconciliation is believed to be a process rather than an event, thus it needs for nurturing over some period for fruitful procurement of justice and peace. Stressing on the concept as a process, he noted that it is highly regarded in Islam that Muslims are encouraged to practice it. Realizing the challenges around the process of reconciliation, Omar affirms that no reconciliation process can be made perfect but cautions that those things that contradict the process should never be overlooked but rather be addressed. In support for the sustainability of a reconciliation process, he asserts the need for magnanimity from both parties as it is in accordance with teaching of the Qur'an that affirms the concept in surah al-Nisa (4:128).

Reconciliation and healing are considered as key elements in Islamic traditions of peace. In this process, the Qur'anic principle of 'afu' (pardoning) plays a central role (Mohamed-Saleem, 2016:64). The principle of 'afu' is regarded as an act of 'ihsan' (goodness) and repeatedly stressed in the Qur'an urging Muslims for example in Q42:37 to adopt 'afu' as a way of reconciliation (Mohamed-Saleem, 2016:64). Mohamed-Saleem notes that the Qur'an discloses that human life started with an act of God's forgiveness (Q2:36-38), and thus requires the practice of forgiveness among Muslims as stated as follows: "the recompense of an injury the like thereof: but whosoever forgives and thereby brings about a reestablishment of harmony, his reward is with God; and God loves not the wrongdoers" (Q42:40). The Prophet was also instructed by God to forgive as says the Qur'an "Keep to forgiveness (O

⁹¹ In Islamic law, this is the financial compensation paid to the victim or heirs of a victim in the cases of murder, bodily harm or property damage. It is an alternative punishment to equal retaliation ([https://en.wikipedia.org/wiki/Diya_\(Islam\)](https://en.wikipedia.org/wiki/Diya_(Islam))).

Muhammad) and enjoin kindness and turn away from the Ignorant” (Q7:99). He practiced forgiveness and enjoins his followers to do the same. Mohamed-Saleem (2016:64) pointed that forgiveness was therefore illustrated by the Prophet when he forgave those who previously had persecuted and fought him, when he entered Mecca he said “There is no censure from me today on you (for what has happened is done with), may God who is the greatest amongst forgivers, forgive you.” He asserts that it is such attitude of forgiveness that became the basis for his reconciliation efforts in establishing peace between the Muslims and the Meccans and ultimately winning over friends from among his former enemies.

According to Esack (2002:294), one of the motivations for reconciliation in Islam is the belief that human beings are bearers of the spirit of God and thus need to live with compassion and feeling the pains of one another. In his reflection of the golden rule, he states: “I take a stand for the other not only because the other needs me but equally because I may need the other to take a stand for me” Esack (2002:294). Esack related a fascinating story of a Jewish rabbi whose disciples got into a state of debate as to when does ‘daylight’ precisely begin. The first speaker says, it starts when a sheep and a goat are identified from a distance. The second suggested that it is when a fig tree and an olive tree can be differentiated from afar. The argument continued, but when they finally decided to ask the rabbi of his view, the Rabbi said, “when one human being looks into the face of another and say: ‘This is my sister’ or ‘this is my brother’ then the night is over, and the day begun.” The story depicts the message of the significance of understanding ourselves as relational human beings who should always be conscious of that reality.

According to Sachedina (2001:110), the consciousness of human beings as related creatures of God was the conviction of a man highly respected in Islam – Ali ibn Abi Talib⁹² (d. 660) who taught that people are of two types: “they are either brothers in faith or equals in humanity.” He asserts that “whoever wrongs people becomes God’s adversary, and God renders null and void the argument of whoever contends with Him. Such a person will be God’s enemy until he desists or repents.” He believes the notion of the consciousness of oneness in humanity is the foundation of Muslim civil society where the privilege of citizenry accorded to Muslim and non-Muslim are the same while sharing equal dignity of God’s creation. Cultivating a sound mind-set in relation to compassion and understanding of human

⁹² Cousin and son-in-law of Prophet Muhammad. He was the fourth caliph of Sunni Muslims, and first imam of Shii Muslims. First male convert to Islam and second convert after Muhammad's wife Khadijah. Married Muhammad's daughter Fatimah. Available from Oxford Islamic Studies Online at <http://www.oxfordislamicstudies.com/article/opr/t125/e120> (Accessed 08/08/2019).

beings as God's creatures will facilitate reconciliation and address the problem of discrimination among people. Sachedina warns against engaging in any form of discrimination or claim of superiority as amounts to worship of Satan pointing to the following verses in the Qur'an:

[So, mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed into him of my [created] soul, then fall down to him in prostration." So, the angels prostrated - all of them entirely. Except Iblees; he was arrogant and became among the disbelievers. [Allah] said, "O Iblees, what prevented you from prostrating to that which I created with my hands? Were you arrogant [then], or were you [already] among the haughty?" He said, "I am better than him. You created me from fire and created him from clay." (Qur'an 38:71-76 – The version of The Noble Quran).

The discrimination or tagging of someone as inferior is thus dehumanizing the person. When such a victim is in that condition, he or she is in a state of brokenness with the feeling of being reduced to something less than human being. Meanwhile, it has been asserted that human beings are equal in creation, with God as the creator. Inculcating a positive mind-set on understanding the equal state of human beings will address superiority and dehumanization and will facilitate healing and reconciliation among people. The next section will discuss the examples of Jesus Christ and Prophet Mohammad in relation to theological concepts such as healing, teaching, compassion, and dialogue that becomes a norm for inter-religious functional relationship.

5.4. Inter-religious examples of Jesus Christ and Prophet Mohammed

Christianity and Islam both originate in pluralistic religious societies at different times respectively, and each continue to grow among other faith beliefs. The religious pluralistic society in the context of Christian/Muslim co-existence is evident through the proliferation of Churches and Mosques everywhere in Northern Nigeria. The public religious activities and celebrations such as the weekly Christian Sunday services and Friday Muslim prayers; the annual celebration of Christmas and easter, and Eid al-Adha and Eid al-Fitr points to the reality of pluralistic society. The inter-religious sharing of spaces such as the communities, hospitals, universities (and other public educational institutions), shopping malls etc. reveals the consciousness of pluralistic society. The argument therefore is that, religious plurality is something the two groups are familiar with, as they were born and growing in it. However, the challenge of the reality of pluralistic society is the domination, exclusion and discrimination in the use of the spaces. Such state of challenge create mind-set of focusing on

religious issues of divergence and the exclusive claims from the Qur'an and the Bible that makes inter-religious cooperation and relationship very difficult. This section will consider the examples of Jesus Christ and Prophet Mohammed in relation to inter-religious relationship. The consideration was informed by the goal of this chapter (5) that addresses the normative task⁹³ of the hermeneutical process and by the recommendations and themes that emerged from the empirical responses⁹⁴.

5.4.1. The example of Jesus Christ

Jesus Christ was involved in caring for people beyond the Jewish community, implying that he was not segregate. His earthly life is an example to Christians for emulation on relating to people from other faith traditions. Reflecting on Israeli/Palestinian conflict, Jurgen Buhler, pose a question, 'what would Jesus do?' a guide for responding to such question will be how Jesus approached the non-Jews of his time (Buhler, 2014:6). Explaining the striking parallels between the Samaritans in the time of Jesus and the Palestinians today, Buhler noted the sharp hostility that existed between the Jews and the Samaritans during the time of Jesus, that the name 'Samaritan' was a curse for the Jews. It was during such a hostile relationship that the Gospels surprisingly record the compassionate love of Jesus to the Samaritans in healing that penetrated to their community (Buhler, 2014:7). While the Samaritans were considered enemies by the Jews, Jesus rather extended his hands of compassionate love, and using them as examples to the Jews.

Considering the parable of the Good Samaritan, Awwal (2009:84) pointed out that the most important note is the statue of the neighbour – the compassionate man. He argues that neighbourliness, according to the context of the parable, should be redefined as an act of compassion toward one's enemies. Therefore, with the unique approach of Jesus to Jews/Samaritans hostility, Buhler argues that the same approach could be of help in addressing the challenges of the Israeli-Palestinian conflict today (Buhler, 2014:9). A heart of compassion was demonstrated by Jesus towards the Samaritans, who were rather hated by the Jews. This should serve as a remarkable standard for Christians to reach out to people who are excluded on the ground of religion or ethnicity and compassion should be the motivating factor for triggering the impulse.

⁹³ The normative task focuses on setting norms for inter-religious practice among Christians and Muslims where Jesus Christ and Prophet Mohammed are perfect examples as believed by their followers.

⁹⁴ For example, in section 3.5 theme 6 identified inter-religious ignorance as the cause of dysfunctional relationship indicating the need for learning from Jesus Christ and prophet Mohammed (respondent JR10). In the same vein, respondent FR45 reveals the ignorance among the religious adherents pointing to how Prophet Mohammed lived positively with Christians in his time.

Compassion is described as the love of God where people dwell within and relating with one another, indicating what they are about and who they are with one another (Graff, 1994:105). It is the attention given to people in suffering, which goes with the impulse to assist where possible (Cornelius, 2013:1). Compassion unifies a community, promotes inclusivity, lacks power of domination and coercion, it is efficacious with the ability to resist all forms of intending destruction and to bring transformation where it is needed (Graff, 1994:106). According to O'Connell (2009:70), the powerfulness of compassion overrides cultural, economic, social, racial and religious barriers. It brings together all religious and ethnic groups into unity and an emotional relationship. Furthermore, the motivation of compassion is love, love for God and love for others, and the precondition of engaging in the service for one another is faith in God (Cornelius, 2013:1).

The mission of Jesus was concrete and offered immediate care for people in need. His ministry restored dignity and included in the community those who were excluded (Graff, 1994:107). The compassion of Jesus is described as a reaction against the oppressors and victimizers who are interested in the divide of 'we' and 'them' (Sobrino, 2009:454). There is need to properly consider the parable of the Good Samaritan to discover the role of compassion in the story. The question an expert in the law asked Jesus according to Luke 10:29 was answered with a message of inter-religious compassion. In considering Jesus' answer, Batson et al (2001:39) argues that it has dual edge, the first note in the parable is the commendation of the universal compassion of the Samaritan who though a non-Jew and religiously outcast person offered his best for the dying man. Secondly, the parable condemns the piety of the two religious leaders whose act of religiousness ignored the dying man.

Cornelius (2013:3) thus asserts that the religion, self-preservation and self-interest of the priest and the Levite made them to ignore the man in need of compassion. While the Levite and the priest avoided the dying man in favour of the ritual purity laws, the Samaritan avoided the ethnic and religious animosity between his people and the Jews to reach out to the dying man (O'Connell, 2009:69). In this parable, Batson et al (1999:446) argues that being religious could be understood extrinsically or intrinsically in relation to universal compassion. They describe the man with an extrinsic religious orientation as one who focuses attention on the self in granting safety, social standing and endorsement for a chosen way of life. On the other hand, an intrinsic religious orientation makes one to care for others and is against all forms of self-centred life and exclusion. Intrinsic religion describes a neighbour as anyone who is in need, so that looking at the parable, the Good Samaritan operated under an

intrinsic religious orientation, while extrinsic religion goes with the Levite and priest (Batson *et al.*, 2001:40).

The Gospel of Matthew reveals three remarkable stories depicting some individuals and a group of persons outside Jewish community yet showed interest on Jesus and sought after him (Nissen, 2003:322). The first group was identified in the bible as the wise men from the east (Matthew 2:1-12). The second is the story of the centurion man found in Matthew 8:5-13. The third one is the story of the Canaanite women in Matthew 15:21-28. The courageous search for Jesus by the wise men from the east and the exercise of faith by the centurion and the Canaanite woman suggest that Christians do not have to feel superior to non-Christians, seeing that these non-Christians have their own ways and means of encountering Jesus (Nissen, 2003:323). It could be argued that strong faith was exercised by the three seekers of Jesus; and Jesus himself in the last two stories pronounced commendations that directly praised their faith (Matthew 8:10; Matthew 15:28). Therefore, during his earthly ministry non-Jews were not excluded despite his statement that he came for the lost sheep of the house of Israel (Matthew 15:24). The ministry of Jesus was later opened to the Gentiles in his declaration: “I say to you that many will come from the east and west and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven” (Matthew 8:11).

The gospel message for salvation includes those who were considered outsiders into the plan of God, as the reaching out of the reign of God is seen in the working of Jesus’ miracles among the Gentiles (Karkkainen, 2003:41-42). The message of inclusion is also found in the parable of the great banquet (Luke 14:15-24) presented by Jesus. According to Sankamo (2012:245), the first group of the people invited but could not attend the feast are traditionally argued to be from the Jewish group, while the group who later received invitation and surprisingly filled the banquet hall constitute the outcasts and the Gentiles. In the parable of the mustard seed (Mark 4:30-32) the inclusive message of Jesus to outsiders is captured. The presence of the birds of the air enjoying the refreshment of the gigantic tree implies the inclusion of the Gentiles into the restored kingdom of God (Sankamo, 2012: 252). The inclusive ministry of Jesus welcomed those who are labelled as ‘sinners’ and outcasts into his love and compassion because he interacted and ate with them (Draper, 2009: 2). Jesus was not only opened to people based on their religious affiliations and piety, but on needs that he saw among different religious groups and compassionately reached out. Therefore, his reaction to exclusion and discrimination today would not be different in challenging the religious group that engages in the oppression of the other be it Christians or Muslims. The

consciousness of the needs of people regardless of their religious adherence should permeates the minds and motivate inter-religious compassionate caring towards functional relationship. Similarly, the Prophet Mohammed is said to have had several interactions with Christians of his time which would be considered as great lessons for Muslim/Christian inter-religious functional relationship today.

5.4.2. The example of Prophet Mohammed

The relationship experience of Jesus inter-religiously did not reflect the adherents of Islam and Christianity because both were not in existence⁹⁵. However, Prophet Mohammad lived within the advent of Christianity with about 600 years old interval (Nehls & Eric 1994: 1). Prophet Mohammad was therefore very familiar and involved with Christians in one form of relationship or the other. According to Sodiq (2009:647), the relationship all began around 610 CE at Mecca with a monk called Waraqa Ibn Nawfal who was considered very close to the Prophet in amity and was relied on for counsel. He reveals that Ibn Nawfal congratulated the Prophet on his appointment as Messenger of God and encouraged him particularly on the impending hatred and rejection from his people (Sodiq, 2009:647). When the impact of receiving the first Qur'anic revelation made the Mohammed ill it was Waraqa Ibn Nawfal who loved and cared for him (Acar, 2005:1). Later in the course of history, the prophet was rejected and persecuted leading to his Hijrah from Mecca to Medina, where the inhabitants were mainly Christians and Jews. Inter-religious dialogue was initiated in Medina with the Muslims extending invitations for interaction to the Jews and Christians believed to have the same source of the revelation of religious Books and oneness of God⁹⁶ (Omotosho, 2003:21). Prophet Mohammad had several interactions with individual and Christian groups in his time that lead to relationship of inter-religious understanding (Acar, 2005:1).

During the earlier persecution in Mecca, the Prophet confidence in Muslim/Christian amity was evident when he sent out his followers to the security and protection of a Christian king in Abyssinia (Ethiopia), who welcomed and hosted them (Sodiq, 2009:647). The company of people who were sheltered by the king numbered 83 men with their wives and children. They were involved in inter-religious discussion on the subject of 'the person of Jesus' where both

⁹⁵ Even though the belief in the origin of Islam is controversial, as the Muslims believe that their religion did not start with Prophet Mohammad but with other prophets (Adam, Noah, Abraham, Moses, and Jesus) before him (Maurer, 1997:48 see also Qur'an 42:13). Therefore, they believe that there are not supposed to be religions today, but it is so because of the ignorance that there was only one revelation from God to man through his prophets (Qur'an 42:13; 2:136).

⁹⁶ The inter-religious dialogue motivation is found in the Qur'an: "And dispute ye not with the People of the Book ...But say, 'we believe in the revelation which has come down to us and in that which came down to you; our God and your God is one; and it is to Him we bow' (29:46); "O people of the Book! Come to common terms as between us and you that we worship none but God; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than God..." (3:64).

appreciated each other's view (Brown, 2011:19). The king enjoyed the inter-religious dialogue with his guests making sure they were highly protected against the persecutors who later followed to persuade him get rid of them as abominable people (Abdulkadir, 2014:10). Muslim/Christian amity has a Quar'anic affirmation, "...and nearest among them in love to the believers will thou find those who say 'we are Christians'. Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant" (5:82). In a commentary on the statement "those who say, 'we are Christians'." Ali (1934:268) asserts that they did not merely call themselves Christians, but they were truly and sincerely Christians, for they respect and appreciate the Muslim virtues.

Another Islamic famous inter-religious interaction that involved some top Christian members from Najran hosted by the Prophet Mohammad in Medina. According to Muir (1923:458), the investigatory visit was for the purpose of understanding the nature of the revelation the Prophet was receiving from God. He revealed that the group was hosted for about three days where they were also engaging in inter-religious dialogue. They resolved not to compromise their theological differences but respect each other's positions. When it was time for the Christians to do their stipulated prayers, the prophet immediately allowed them to use the Mosque in the spirit of love and tolerance (Acar, 2005:3). Furthermore, the visit ended with a treaty written by the prophet, witnessed and signed, pledging security to the Christians for their religion, places of worship, and religious leaders (Muir, 1923:458). The written pledge was captioned 'The Covenant of the Prophet Mohammad with the Christians of Najran'⁹⁷; in it the Prophet explained why the Christians of Najran should enjoy such a protection from the Muslim community. He states that the reports received from the Arab chiefs, the leading Muslims, and others from around the world expressed the affection of Christians towards the Muslims, especially towards his mission. While others were waging war against Islam and Muslims, the Christians on the other hand were very accommodating to Muslims thus respecting the Prophet's alliance and recognising his rights.

The Prophet further noted that the Christians merit the covenant of love and protection from the Muslims, and warned against the violation of the treaty among his followers and obliging them to do the five things as stated in the covenant: 'respect it', 'defend it', 'conserve it', 'protect it', and 'live up to it'. In his warning, the Prophet reiterated that the treaty is bidding upon the Muslims who will come after him, and the covenant is not exclusive to the Najran

⁹⁷ See 'the Covenant of the Prophet Muhammad with the Christians of Najran [By the Prophet Muhammad]' Translated by John Andrew Morrow in 2013. Available at <http://covenantsinitiative.com/> (Accessed 23/04/2019).

Christians as he said, “To Sayyid Ibn Harith ibn Ka‘b, his co-religionists, and all those who profess the Christian religion, be they in East or West, in close regions or faraway regions, be they Arabs or foreigners, known or unknown”. In concluding the treaty, the prophet also warned Christians never to keep enemies against the Muslims. Ayoub (2007:14) thus believes that the prophet and the Qur’an does not expect the Christians to forsake Christianity for Islam but co-existence. The content of the covenant clearly suggests the Prophet’s interest in Christian/Muslim inter-religious co-existence.

Inter-religious understanding through dialogue and tolerance with compassionate caring is regardless of one’s religious adherence and ought to happen among the religious groups. The examples of Jesus Christ and Prophet Mohammad have revealed that compassion, love, teaching and dialogue, healing, and hospitality were practiced inter-religiously. The next section will consider inter-religious functional relationship from a theological perspective.

5.5. Inter-religious functional relationship from theological perspectives

There are two theological perspectives in relation to ‘God-centred theology’ (Lee, 2006:271). The first is the evangelical ‘theocentric theology’ that emphasises the importance of repentance and salvation which suggest the need for the salvation of the world through professing faith in God. The second is the view held by religious pluralists, who offer a perspective of viewing God relatively, with a universal perception of Christ, and a pluralistic understanding of salvation that does not consider the uniqueness of the Christian way of salvation. This view argues for the availability of salvation in other religions, thus advocating for religious pluralism. Bowden (2005:13-14) defines religious pluralism in its three perceptions. The first perception is in relation to the sense of having the three great monotheistic religions: Judaism, Christianity, and Islam as a monolithic block, with other religions regarded as idolatry or superstition by the Abrahamic faiths. The second perceives religious pluralism from the absence of the monolithic block of the three monotheistic religions, resulting to the development of different views and traditions within each religion. The third perception of religious pluralism speaks on the many different religions with autonomy and the relativity of the claim of absoluteness. Bowden points to the third perception of religious pluralism as the most contemporary, and emphasises that religious pluralism is essentially relative, and its diversity should be promoted. He stressed the need

for openness, mutual understanding and respect for one another's 'truth' among the adherents of religions.

Asian churches assert that to relate with other religious adherents particularly through dialogue is considered a way of 'being church', Knitter affirms that the nature, well-being, and relevance of the Christian churches among other religions cannot be maintained until Christians open their doors and hearts to embrace, work with, learn from, and challenge other religions (Knitter, 2011:124). Considering dialogue as a new means of being church, Knitter believes that it must also be thought of as being a new way of doing theology, and religions play a significant role in the 'doing' of this theology. Barnes (2002:230) exhorts that Christians should not look at their calling only to speak about God revealed through Jesus Christ, but also to critically listen with generosity to what others got to say about God. Knitter (2002:243) thus indicates the need for inter-religious cooperation among the religions urging Christians to not only discuss about other religions among themselves but to get involved in inter-religious dialogue.

In her quest for what she called 'an umbrella phrase', Lucinda Mosher was motivated by Reverend Canon Dr Stephen Cherry's conviction that his calling includes enabling inter-religious understanding and asserted that his skills made him a good companion, as one 'deliberately walks into difference' (Mosher, 2011:637). Walking deliberately into difference was adopted as the nature of Mosher's ministry enabling inter-religious understanding. As an 'inter-religious relations consultant' in the promotion of inter-religious awareness, Mosher engages in consultative, educational and writing projects. Her interest is to encourage Christian love of neighbour, the other who possesses different religious commitments and convictions. For a religious group to engage in knowing about the other religions will make them appreciate their unique religion (Knitter, 2011:127). According to Patel et al. (2008:116), a religious pluralist sees and uses his or her religious motivation to engage in acts of justice, love and tolerance, rather than bigotry and hatred. They commended Martin Luther King Jr. who was acknowledged as a visionary religious pluralist, declaring his vision in his Nobel Peace Prize lecture in 1964, not only of racial reconciliation, but also of religious coexistence.

The example of Indonesia will motivate inter-religious co-existence. A country said to have the largest Muslim population, despite having over 85 percent is not an Islamic state (Shihab, 2006:9). The country's philosophical ideology is inscribed in a term 'Pancasila' which

literally means ‘five principles’. This ideology indicates the unity of the people, and their monotheistic belief. The Pancasila,⁹⁸ which is described as the inseparable and interrelated principles are as follows:

- Belief in the one and only God.
- Just and civilised humanity.
- The unity of Indonesia.
- Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives.
- Social justice for the whole of the people of Indonesia.

The five principles allude to the inter-religious monotheistic unity as noted in the elaborated principle of the ‘Belief in the One and Only God’ below:

This principle of Pancasila reaffirms the Indonesian people, belief that God does exist. It also implies that the Indonesian people believe in life after death. It emphasizes that the pursuit of sacred values will lead the people to a better life in the hereafter. The principle is embodied in article 29, Section 1 of the 1945 constitution and reads: “The state shall be based on belief in the One and Only God.”

According to Shihab (2006:9), despite a greater presence of Islamic values and symbols in the contemporary Indonesian public and social space, the Indonesian people are not rigid in their understanding of Islam especially in relation to other religions. He commended the peaceful manner by which the four major religions – Islam, Christianity, Hinduism, and Buddhism were introduced to Indonesia which has left a positive influence on the promotion of mutual trust and tolerance among the religious groups. However, the inter-religious relationship motivated by the moral, spiritual, and social values which made Indonesia a model of religious pluralism and harmony is challenged by religious, ideological, and political radicalism (Shihab, 2006:10). Religious radicalism and intolerance that are responsible for the challenge of inter-religious harmony and understanding constitutes the motivations for these initiatives. The Indonesian inter-religious relationship that promotes tolerance could be set as an example for Christians and Muslims in Northern Nigeria towards their need for functional co-existence.

There are some inter-religious motivated initiatives for building cooperation and co-existence among religious groups that need to be stressed and transformed into Christian/Muslim

⁹⁸ See ‘The Republic of Indonesia’ at the website of the Embassy of the Republic of Indonesia Bucharest – Romania available at <http://www.indonezia.ro/republic.htm> (accessed 16/03/2019).

common lifestyle. These will be discussed in the section: the inter-religious consciousness among the religious groups, the ‘charter for compassion’, ‘a common word between us and you’, and ‘the Marrakesh declaration’.

5.5.1. Inter-religious consciousness among the religious groups

Inter-religious relationship⁹⁹ can be built up through the consciousness of a pluralistic religious society. According to Bowden (2005:15), inter-religious relationship speaks of the need for openness, mutual understanding and respect for one another’s beliefs and practices among the adherents of religions. The ‘context of otherness’ discloses the ‘possibility of God’, as God is already working through his Spirit in the ‘context of otherness’ (Barnes, 2002:220-223,230). Barnes argues that Christians’ calling is not only to speak about God revealed through Jesus Christ, but to also listen with generosity to what others are saying about God. Knitter (2011:125) agrees with Barnes and affirms that the terminology of Tillich, that if in Christian theology Christians want to explore more about ‘God beyond God’ than what they have discovered in Jesus Christ, then there is need to turn and give listening ears to the experience and teachings of other religions. He adds that the Christian theology is not complete without making effort to explore beyond the confines of the Christian boundary, because the God who is beyond God is beyond all boundaries. In other words, this God is the boundary, the circle that holds everyone. Knowing about other religions will make Christians to appreciate their unique religion (Knitter, 2011:127). This can also be understood inter-religiously that knowing about another’s religion will make each religion appreciate its unique religion.

Knitter’ theology agrees with Tillich’s in exploring other religious traditions, asserting that religious diversity is God’s will. He explains that, if religious diversity is what it is supposed to be, then, the existence of people religiously should be done with consciousness and in co-existence with the other religious people in different ways from theirs. Knitter expresses that “to be religious today is to be religious inter-religiously.” In this context, a religious behaviour is done inter-religiously with the consciousness of others. An inter-religiously discipline person is open-minded and has interest in diversity, with a ‘catholicity of spirit’ (Little, 1998:61). The ‘catholicity of spirit’ was seen in Mother Theresa whose Christian ministry was conducted inter-religiously. According to Wuthnow (2005:1), the true testimony of her inter-religious ministry was seen by the attendance of her funeral service, where

⁹⁹ Refer to my MTh Research Thesis in chapter four section four on the discussion for the theology of inter-religious understanding where religious pluralism is stressed for inter-religious relationships among the religious groups. It is available at Available at SUNScholar Research Repository <http://scholar.sun.ac.za/handle/10019.1/96483>

representatives from the world's major religions, were represented such as Muslims, Buddhists, Hindus, Christians etc. Inter-religious consciousness creates an inclusive mind-set among the adherents of the religions where all people are seen and treated as human beings created in the image of God. This was the conviction of Mother Teresa in her inter-religious compassionate service when she said, "I see God in every human being" (Wuthnow, 2005:1). Such inter-religious consciousness was seen in the earthly life of Jesus where he had severally cross beyond the Jewish communities in meeting the needs of others. According to Karkkainen (2013:88), Jesus is always available among the excluded and the outcasts, making their midst as his mission field. He cites the lesson of the parable in Matthew 25:35-40 as a reminder that the ministry of Christians is also among the excluded where Jesus is. This suggest inter-religious ministry with people of other religious groups through living an inter-religious life.

For inter-religious lifestyle to be a matter of praxis there are three urgent needs: the need for building a society that is inter-religious, the need for making peace and establishing justice inter-religiously, and the need for caring for the earth inter-religiously (Knitter, 2011:118). Living inter-religious lives among religious groups entail inter-religious engagement in dialogue and learning that will enhance and increase knowledge of one another's religious beliefs and practices (Tyagananda, 2011:230). The reality that every religion is self-sufficient is noted by Tyagananda yet, he believes that the respect for and openness to one another has the tendency for yielding new insight into one's own religious beliefs. Inter-religious lifestyle among the religious adherents will make a peaceful religious pluralistic society. This is true of the dictum of Hans Kung that "the peace among nations depends on the peace among religions, dialogue and collaboration among the religions strengthens the relationship and promotes peaceful co-existence" (Knitter, 2011:120). Knitter explains that if there are crises among nations and ethnicities having religious cause, the solution should be from the same religion as believed by Tillich that religion should be used in fighting religion, but much more now that it must be done inter-religiously. Knitter's assertion is therefore worth affirming that, if religions are not found to be part of the solution to the problem of crises, they will continue to exist as part of the problem. Living an inter-religious life will reduce the chances of inter-religious crisis as the relationship exist in understanding and dialogue.

There is absolutely need for living with inter-religious consciousness of others from other religious traditions. Knitter (2011:121) notes that the experience of being a Christian inter-religiously requires the reflection of Christian theologians in affirming the following needs of

other religions in the task of doing theology: the need for religious others in order to know and understand one's own particularity, to be able to understand God's universality and building the Reign or Kingdom of God. The understanding of other religious beliefs is an awareness that helps in appreciating diversity which makes religious tolerance feasible. As beauty of diversity, differences need to be celebrated as it reveals uniqueness, and the celebration will best be done through tolerance. A tolerant person suffers or endures or bears with precisely by restraining rather than releasing the impulse to punish or muzzle the opponent by violence (Little, 1998:61).

Potgieter et al (2014:3-4) describes the feature of tolerance as ethical behaviour, explaining that a person who is tolerant believes that people in a community benefit when different lifestyles can flourish. This is because they represent the experience of diversity where much can be learned to better human condition. They believe that the ability to allow, to permit, to comply, and to forbear constitutes a form of tolerance enjoyed in a community as the people have and exercise the right of living their own lives. Tolerance implies that we are made different (Potgieter et al, 2014:4). Difference must be appreciated for its ability to make us develop desire for something we do not have. The Archbishop emeritus Desmond Tutu affirms that differences are not intended to separate and alienate, but rather we are different precisely in order to realize our need of one another¹⁰⁰. The assertion of Azumah (2008:2) that there is need for an accurate knowledge of the beliefs and practices of Christians and Muslims is worth stressing for tolerance to flourish between the two religious groups. This calls for inter-religious awareness and understanding among the religious groups to make the practice of tolerance more feasible.

Inter-religious awareness invites different religious groups into co-existence. Lorrane Cavanagh (2012:70) argues the unity of religious adherents through the concept and function of religion pointing out that the word 'religion' comes from the root 'Ligare', a Latin term which means 'to bind together'. The term implies binding people together before binding them to God. She asserts that good religion binds people to God in a healthy manner, implying that people must be helped to relate well toward others to enable them to relate well to God. This would mean that any religious person must have to relate with others. Cavanagh thus believes that when religion ignores people by not showing love and compassion, the

¹⁰⁰ See 'Ten Pieces of Wisdom from Desmond Tutu to inspire Change Makers in 2016'. Desmond Tutu Peace Foundation. Available at <http://www.tutufoundationusa.org/2016/01/03/ten-quotes-from-desmond-tutu-to-inspire-change-makers-in-2016/> (accessed 24/03/2019).

most important needs of people are ultimately ignored because what brings people together is the practice of love and compassion.

5.5.2. The ‘charter for compassion’

The ‘charter for compassion’ was initiated by Karen Armstrong as she requested Technology Entertainment and Design (TED)¹⁰¹ to create, launch, and spread the charter and counter extremism and intolerance found in both religious and secular life. Armstrong (2012:3) explained that in February 2009, the contribution received from all over the world was presented as a draft charter to a council of leading thinkers and activist representing six¹⁰² faith traditions, who along with her they composed the final copy of the charter. She noted that in November 2009, the charter was launched in sixty different locations around the world, and by 2012, over 85,000 people have affirmed the charter and 150 partners around the globe have incorporated it into their programs. The charter was explained as restoring compassion to its rightful position in all the religions. It acknowledged that there was failure from all the religions in living a compassionate live towards one another, but rather adding to the human suffering in the name of religion.

The consensus set in the charter reflect the religious position on compassion, lies at the heart of all religious, ethical and spiritual traditions: “calling us always to treat all others as we wish to be treated ourselves” (Armstrong, 2012:3). The religious leaders thus agreed on the following:

- To restore compassion to the centre of morality and religion.
- To return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate.
- To ensure that youth are given accurate and respectful information and cultures.
- To encourage a positive appreciation of cultural and religious diversity.
- To cultivate an informed empathy with the suffering of all human beings— even those regarded as enemies.

¹⁰¹ TED is a private, non-profit organization best known for its global conferences on “ideas worth spreading”, awarding people whom they think have made a difference but who, with their help, could make even more of an impact (Armstrong, 2012:3).

¹⁰² These faiths traditions are Judaism, Christianity, Islam, Hinduism, Buddhism, and Confucianism.

Based on the consensus, religious leaders and congregations are therefore enjoined, among other things to attempt the following.

1. Read scripture in a compassionate manner (i.e., making scripture speak compassionately to local, national, and international conditions).
2. Think compassionately about the ‘stranger’ or the ‘enemy’.
3. Learn about the uncompassionate episodes in the history of their ‘own’ traditions.
4. Conduct disputes within the congregation and outside it in a consistently respectful, ‘Socratic’ manner.
5. Learn how to listen.
6. Relate to other congregations in the town, city, or village and make a positive, compassionate contribution to local crises—making the compassionate ethos a reality in their immediate environment.
7. Manage gender issues in a balanced, respectful manner.

For this charter of compassion to be stressed, religious leaders must advocate the consensus and inculcate it into the minds of their members as it will motivate inter-religious functional relationship. Compassion was what motivated Jesus’ earthly ministry among his followers and members of other religious groups. The biblical and Qur’anic affirmation of compassion is a motivation for Christians and Muslims to continue the compassionate works of Jesus Christ and Prophet Mohammed towards inter-religious transformation for functional relationship. The next discussion continues in the context of inter-religious point of convergence with focus on what is perceived and understood as common message among the religious groups.

5.5.3. A ‘Common Word between us and you’

‘A Common Word between us and you’ was a courageous effort of some top Muslim personalities from across the world drawing the attention of Christians for the need of the two religious groups to consider issues of common terms amongst them for peaceful co-existence (Awwad, 2009:78). According to HRH¹⁰³ Prince Ghazi Bin Muhammad of Jordan and the

¹⁰³ A traditional royal title with the full meaning as ‘His Royal Highness’.

author of the ‘A Common Word between Us and You’, the initiative was an open letter signed by 138 prominent Muslim scholars and intellectuals. It includes also some figures such as the Grand Muftis of Egypt, Syria, Jordan, Oman, Bosnia, Russia, and Istanbul (Bin Muhammad, 2010:3). The letter was launched on the 13th October 2007 addressed to the world Christian leaders of churches and denominations including His Holiness Pope Benedict XVI. Bin Mohammad pointed out that the initiative was proposed based on the common reference found in both the Qur’an and the Bible. The two references of the Holy Books reveal the following messages that brought forth the idea of the common terms among the religious groups.

The Qur’an 3:64:

Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah. That we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah’s Will).

Mark 12:29-31:

Jesus answered, the foremost is “Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, you shall love your neighbour as yourself. There is no other commandment greater than these”.

Bin Mohammad (2010:8) described the goals and motives for the common terms as follows:

“We wanted – and want – to avoid a greater worldwide conflict between Muslims and the West. We wanted to – and must – resolve all our current crises. To do both, we had – and have – to find a *modus vivendi* to live and let live, to ‘love thy neighbour’; this idea must be expressed from within our religious scriptures and must then be applied everywhere.

With these goals and motives in mind, Bin Mohammad described the letter as a global extension of Muslims handshake to the Christians of making and spreading peaceful harmony through friendship and fellowship of inter-religious peace. Ghazi Bin Muhammad and Aref Nayed point that the summary of the content of the document is the Two Golden Commandments – Love God, and Love Neighbour – and includes invitation of joining hands together with Christians based on the common terms for God’s sake towards ensuring global peace and harmony. A consideration and inter-religious application of the message of ‘A Common Word between us and you’ would be set as norm among Christians and Muslims which has the potential to address the dysfunctional relationship. Given an attention to the

religious books, the adherents would discover much points of convergence for functional co-existence. For issues of divergence, the religious groups ought to desire to know and learn from the other religious traditions in appreciation of diversity and to motivate the practice of tolerance among the adherents.

A horizontal message of ‘A Common Word between us and you’ through neighbourly caring would address issues such as exclusion, discrimination and denial of the rights and privileges of a minority religious group. These challenges of inter-religious co-existence are further addressed in the Marrakesh declaration in the next discussion.

5.5.4. The Marrakesh declaration

The Marrakesh Declaration¹⁰⁴ is a document authored by Sheikh Abdullah bin Bayyah and endorsed by the participants of the conference that led to the declaration on the 27th January 2016. The document is invariably a Muslim international call for the protection of religious minorities. The Marrakesh declaration was largely drawn from the legacy of the Prophet Mohammad ‘charter of Medina’¹⁰⁵ to which the Universal Declaration of Human Rights has been found to be in harmony. The charter was initiated as a result of the acknowledgment of the challenges faced by the adherents of the minority religious groups in a Muslim majority countries or regions. It was the gathering of inter-religious leaders, scholars, activists, and politicians in Marrakesh, Morocco who converged to address the challenges of the minorities mostly inflicted by the violent extremist groups who claim Islamic legitimization.

In her special report to the United States Institute of Peace (USIP), Susan Hayward the Director of Religion and Inclusive Societies at the institute, noted some of the challenges experienced by the minority religious groups around the world. She asserted and cited examples that all the religious groups of all regions have experienced restrictions and discrimination as minorities (2016:3). She recalled the plight of religious minorities in Myanmar (formerly Burma) and Sri Lanka a couple of years ago, particularly the Muslims resulting to international condemnation. In Europe and the United States, Muslim, Sikh, and other religious minorities report an alarming social and institutional discrimination. China, Russia, and North Korea are mostly enlisted among countries where restrictions on religious freedoms are felt acutely by ethnic and religious minorities. Hayward further noted minority groups in areas plagued by violent extremists, such as al-Qaeda affiliations and more recently

¹⁰⁴ See a copy of the Marrakesh Declaration in appendix 16

¹⁰⁵ It is a document produced by Prophet Muhammad in 622 CE as a social contract to govern relations and responsibilities in the multicultural society of Medina—the first establishment of the Muslim community, or *ummah* (Hayward, 2016:2).

Daesh (also known as ISIS or ISIL) have unleashed threats in recent years. She affirms that the minority groups suffered forced displacement, sexual violence and enslavement, trafficking, forced conversion, extrajudicial killing, and the imposition of strict laws and restrictions. Their cultural heritage such as places of worship and ancient sacred sites has been destroyed. The Marrakesh declaration respond to those challenges as it affects both Muslims and Christians who live as minority among the majority religious group. The declaration therefore stresses the following points:

- Need for reconsideration of the concept of ‘citizenship’ that is inclusive of diverse groups.
- Need for a review of educational curricula to ensure content that promote honesty and nothing in it that instigate aggression and extremism.
- Need for politicians and decision makers to be inter-religious in their dealings.
- Need for the educated, artistic and creative members of the societies to support and campaign for the Marrakesh declaration by extending awareness for the rights of the minorities.
- Need for various religious groups to build bridges of the past and to confront any forms of religious bigotry as well as religious hate speech.

The adherents of the religious groups must also join hands together towards respecting the rights of all religious groups especially the minorities to generally uphold and ensure the practice of the declaration. Inter-religious relationship and co-operation will serve as motivation for respect, tolerance and fair consideration of each religious group.

Imam Mohammed Baianonie further stressed more on inter-religious relationship in one of his Friday’s messages affirming that the relationship between Muslims and non-Muslims is a Qur’anic injunction to Muslims. He explained that the goal behind Muslims relationship with non-Muslims is “to convey the message of Islam to all people, to deliver it freely, to insure the freedom of religious beliefs, and to establish justice on earth within the system of Islam” (Baianonie, 2002:1). He emphasised that the relationship between the two religious groups is meant to achieve the stated goal, and such relationship must be strengthened by eliminating anything that stand as barrier against achieving such a goal.

Imam Baianonie exemplify the life of the Prophet Muhammad who is the Muslims' greatest model of keeping a relationship with non-Muslims in his days. He mentions peace, tolerance, compassion, and good relationship as the norm in the relationship between the Muslims and non-Muslims. He further explained the word 'Bir' as used in the Qur'an to describe the highest relationship expected by an individual to have with his or her parents; the same word is also used by the Qur'an to describe the relationship a Muslim is expected to keep with a non-Muslim. The use of the term 'Bir' for Muslims implies the importance of keeping a good relationship with non-Muslims. Baianonie notes the nature of the relationship as including all the good things needed for the companionship and excluding all the bad things abhorred. He explains that according to Muslim scholars, 'Bir' is the foundation of the relationship between Muslims and non-Muslims. The next discussion will explore the need for an inter-religious dialogue for the purposes of the continuity of keeping and maintaining peace, tolerance, compassion, and functional relationship as implied by the term 'Bir'.

5.5.5. Inter-religious dialogue

As means of understanding and learning through interaction, inter-religious dialogue is capable of creating functional relationship in a pluralistic society with religious groups co-existing with tolerance and awareness. According to Reina Neufeldt (2011:347), inter-religious dialogue has three¹⁰⁶ basic orientations: theology and religious studies; political science and international relations; conflict transformation and peacebuilding scholarship. A perspective that is relevant in this dissertation is theology and religious studies. From this perspective, Neufeldt (2011:349) describes inter-religious dialogue primarily as "an opportunity for exchange and understanding between clergy, lay religious leaders, and theologians." She explains that dialogue may be structured as an exchange of papers, thematic panels, discussions, or participants may engage together in religious practices leading to the understanding of the 'other'. The theological goal of inter-religious dialogue is to learn and understand about the other religious beliefs and practices. 'Thinking together' is means of inter-religious dialogue which has come to be known as an inter-religious 'think tank' where religious theologians meet to explore difficult issues that affect inter-religious co-existence (Neufeldt 2011:351). This perspective will increase inter-religious understanding and tolerance among Christians and Muslims in Nigeria in particular.

¹⁰⁶ For the explanation of the three approaches to inter-religious dialogue see Neufeldt, RC. 2011. "interfaith dialogue: Assessing theories of change." *Peace and Change*. Pp. 347ff.

Inter-religious dialogue session like a classroom situation where it is the teacher who has the training and expertise to communicate to the students who are not supposed to question the right and authority of the teacher. Students can only listen to learn and ask questions where they are needed. In dialogue, it is a member of a religious group that has the authority to teach about what they believe while others from another religious groups listen to learn. One of the problems created among Christians and Muslims is the self-interpretation of each other's religion that is approached from prejudice, hatred and sense of inferiority. This suggests that most adherents hold a distorted view of each other's religion. Kritzing (2018:9) on inter-religious cooperation asked some rhetorical questions in reference to handling interpretations of religious Scriptures: "are we as Christians, Muslims, and Jews going to research our Scriptures in isolation from each other, in separate silos, or are we also going to take turns at studying each other's Scriptures, getting to know the ways in which our traditions have developed different hermeneutical approaches? Are we also going to study the ways in which we have interpreted (and often misinterpreted) one another's Scriptures?" These questions constitute the challenge that results to the inter-religious misunderstanding of the religions that often leads to crisis in the context of Christian/Muslim relationship in Northern Nigeria.

It is unfortunate that the control of meaning of the interpretation of the Qur'an and the Bible does not reside with the Muslims and the Christians respectively. The two religious adherents engage in interpreting the religions and Scriptures of each other in their own ways without minding the consequences. This unfortunate scenario necessitates the need for inter-religious dialogue where religious leaders and theologians would take their rightful positions of being the ones to interpret and explain their religious books, beliefs and practices. In this sense, dialogue will address the problem of misconceptions and ignorance about the 'other.' When engaging in dialogue, each religious group should be prepared to share and learn from each other's beliefs as the goal is not for doctrinal alignment but understanding that result to inter-religious enrichment and facilitation of tolerance. According to Bartholomew (2010:314), dialogue is the most fundamental experience of life and the most powerful means of communication that promotes knowledge, abolishes fear and prejudice, and broadens horizons. He notes that dialogue is to be approached in a spirit of love, sincerity, and honesty; it implies equality that speaks humility thus dispelling hostility and arrogance. When dialogue is conducted according to its rule, the participants will leave the table inter-religiously informed.

Towards a sound practice of inter-religious dialogue, the ‘Dialogue Decalogue’ of Leonard Swidler (1983:1) needs to be stressed: ‘First commandment’, the primary purpose of dialogue is to change and grow in the perception and understanding of reality and then to act accordingly. ‘Second commandment’, inter-religious dialogue must be a two-sided project – within each religious community and between religious communities. ‘Third commandment’, each participant must come to the dialogue with complete honesty and sincerity. ‘Fourth commandment’, each participant must assume a similar commitment of complete honesty and sincerity in the other partners. ‘Fifth commandment’, each participant must define himself. ‘Sixth commandment’, each participant must come to the dialogue with no hard-and-fast assumptions as to where the points of disagreement are. ‘Seventh commandment’, dialogue can take place only between equals or ‘*par cum pari*’ as Vatican II put it. ‘Eight commandments’, dialogue can take place only based on mutual trust. ‘Ninth commandment’, persons entering inter-religious dialogue must be at least minimally self-critical of both themselves and their own religious traditions. ‘Tenth commandment’, each participant eventually must attempt to experience the partner’s religion from within. ‘Dialogue Decalogue’ will aid positive result and reduce the chances of inter-religious crisis among the adherents if religious leaders or participants engage with it faithfully.

In making the practice of dialogue becoming a phenomenon among the religious adherents, Gwamna (2010:174-177 cf. Bakker 2014:231) categorized dialogue into four types (1) ‘the dialogue of life’ which he explains as relationships at the level of the ordinary, the everyday life of the religious adherents. (2) ‘The dialogue of discourse’ which involves the coming together of different religious adherents in interaction with basic information and ideas on their respective religious beliefs and practices. (3) ‘The dialogue of spirituality’ which has to do with the totality of the person’s religious experience, in meditation, prayer, faith and its expression, and can also be referred to as the dialogue of the heart. (4) ‘The dialogue of action’ which refers to dialogue through cooperative joint efforts towards the promotion of human development. This categorization implies that religious life of each group should be inter-religious conscious. This will further motivate inter-religious community inter-dependency where the cooperate participation and peaceful co-existence will build a healthy pluralistic society.

5.6. Conclusion

This chapter met its goal using theological concepts, healing and reconciliation from a pastoral care perspective. The relevance of the sub-discipline of pastoral care in relation to healing and reconciliation were first addressed. The practice of pastoral care that expresses deep concern for human beings without discrimination with interest in healing, guiding, reconciling, nurturing, liberating, and empowering were noted. The shift was stressed on process as the focal point within a given context with interest in understanding and interpreting occurrence. The emphasis on hermeneutical process set the discussion on the understanding of healing and reconciliation. The concepts of healing and reconciliation were considered noting the challenges surrounding the misconceptions, misused and abuse of the terms. The concepts were also discussed from the Christian and Muslim perspectives. The discussion highlighted the examples of Jesus Christ and the Prophet Mohammed in their inter-religious encounter in the context of healing, teaching, compassion and love. Furthermore, the discussion considered a theological perspective in areas that concern the religious groups and posed the need for inter-religious consciousness towards promoting a pluralistic society. In this regard, the ‘charter of compassion’, ‘a common word between us and you’, the ‘Marrakesh declaration’ and inter-religious dialogue were stressed towards setting norms for Christian/Muslim relationship. Having suggested some theological practices as norms, the next chapter will focus on a pragmatic contribution towards building a functional inter-religious relationship.

Chapter 6

Inter-Religious Functional Relationship among Christians and Muslims in Northern Nigeria

6.1. Introduction

History shows that neither Christianity nor Islam ever existed in isolation in the sense that each of these have existed along other religious groups. For example, Christianity originated when Judaism and others were already in existence and Islam emerged when Christianity, Judaism, and others were also in practice. However, it is argued among Muslims that there were supposed to be only one religion as intended by God (Deedat, 1976:28). This gives the reason behind the preference of the term ‘revert’ over ‘convert’ in describing a person who becomes a Muslim, because with reverting it is believed that the person is ‘coming back’ not converting. The idea of reverting points to the Muslims’ claim that Islam was older than Prophet Mohammed. According to Deedat (1976:28 cf. Al-Mubarakpuri, 2000:171) Jesus Christ was a Muslim who followed the religion (Islam) of his ancestors (Abraham, Isma’il, Isaac, Jacob), and his successor, Prophet Muhammad followed suit in the same religion. This view challenges the Qur’anic¹⁰⁷ recognition of the *ahl al-kitab* (people of the book) as distinct religious groups that co-exist since the time of Prophet Mohammed.

According to Mahmoud Ayoub, a Lebanese Islamic scholar and professor of religious and inter-faith studies, Muslims recognize religious pluralism but hold a prevailing notion in their tradition that the validity of a religion is limited only at its dispensation. This refers to doctrine of supersessionism in Islam, which explains why Judaism and Christianity are accepted, but made valid only in their dispensations, and that now is the dispensation of the religion of Islam (Ayoub, 2007:44). It is thus believed in Islam that more religions came into existence because people failed to understand that there was only one revelation from God to man through his prophets as seen in Qur’an 2:136¹⁰⁸. Despite this claim, religious plurality and interaction has been recognized by Muslims, and the Prophet Mohammad should be their model of not only accepting the plurality but also of engaging in religious interaction (Ayoub, 2007:44).

¹⁰⁷ For example, the statement that depicts the relationship among the *ahl al-kitab* in the following verse: “Say O people of the Book! Come to common terms as between you and us that we worship none but God; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than God...” (Qur’an 3:64).

¹⁰⁸ The quotation says: Say ye: “We believe in Allah, and the revelation given to us, and to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to (all) Prophets from their Lord: We make no difference between one and another of them: and we bow to Allah (in Islam).”

From a Christian perspective, the example of the earthly life of Jesus Christ reveals His experience of inter-religious interaction with many individuals who were from other religious groups. In a famous parable of the Good Samaritan (Luke 10:30-37), Jesus Christ pointed to an interaction involving two religious adherents that resulted in the praise of the character of the person from the other religious group. The Gospel of Matthew discloses three remarkable stories revealing some individuals and a group of persons from outside Jewish religious group who showed interest and sought-after Jesus (Nissen, 2003:322). These three include the wise men from the east (Matthew 2:1-12), the centurion man (Matthew 8:5-13) and the Canaanite woman (Matthew 15:21-28). Other messages of religious inclusion are found in the parables of the great banquet (Luke 14:15-24) and the mustard seed (Mark 4:30-32). These biblical facts point to the reality of Jesus' openness and compassionate interactions with people from other religious traditions.

Inter-religious functional relationship among Christians and Muslims imply active, genuine and loving relationship where diversity is recognized. Such a functional relationship depicts a continuous inter-religious cooperation towards building an inter-religious conscious community. In inter-religious functional relationship, religious groups engage in interaction, listening to one another, accepting opposing views as the beauty of diversity, learning and growing in inter-religious understanding. Therefore, the pragmatic consideration in this chapter of creating inter-religious functional relationship builds on the normative discussion in chapter five that explored what ought to be happening among the religious groups.

The goal of this chapter is to examine how to create inter-religious functional relationship among Christians and Muslims in pursuance of the main goal of the research on healing and reconciliation. Therefore, the chapter addresses four issues as pragmatic ways of contributing healing and reconciliation to the Christian/Muslim dysfunctional relationship: (1) Respond to the challenge of Christian/Muslim dysfunctional relationship. (2) Contribution towards inter-religious transformational relationship. (3) Strengthening and securing inter-religious relationship. (4) Promoting inter-religious relationship through metaphoric use of local proverbs.

6.2. Responding to Christian/Muslim dysfunctional relationship

The empirical research findings in appendix 18 reveals the state of Christian/Muslim inter-religious relationship in Northern Nigeria that suggests the form of a 'religious ambivalence'. The ambivalence state of a religion is explained by Gort and Vroom (2002:3) as follows:

firstly, when the religious adherents enjoy the state of prosperity and peace the message of the leaders focused on harmony and compassion, and the adherents welcome each other within the religious boundaries. Secondly, as soon as the situation changes with the invasion of violent tension, religion also change its face, and the adherents dedicate themselves in defending the interests endorsed by faith as means of responding to ‘sacred cause’ thereby offering their lives. Gort and Vroom (2002:3) point that while the sacred writings teach the need for peace and compassion, in times of violent crisis religious adherents look for scriptural support to claim as justification for their violence against the people of the other religious group. Incidentally the two religious groups keep communicating the idea that their religions are of peace and against violence. Ironically, both peace and violence are motivated religiously by adherents.

In inter-religious relationship, religious differences and bigotry constitute the causes of dysfunctional relationship among Christians and Muslims in Northern Nigeria. Ejiogu (2011:157) narrated the conversation in the 1960s between two prominent Nigerian leaders: Dr Nnamdi Azikiwe, a Christian from the eastern part of the country, and Sir Ahmadu Bello, a Muslim from the northern part on the perception of religious differences among the religious groups. While Azikiwe suggested “let us forget our differences...” Bello argued against and rather asserted, “let us understand our differences. I am a Muslim and a northerner. You are a Christian and an easterner. By understanding our differences, we can build unity in our country.” Understanding differences among religious groups is very crucial for co-existence and has the potential to motivate tolerance and functional relationship.

Inter-religious ignorance has been enlisted as one of the challenges of Christian/Muslim relationship that has resulted to religious crises in Northern Nigeria according to the research findings (see appendix 18). In this context where ignorance blinds the eyes of the religious adherents and causes them to treat others as enemies, a famous quote of Martin Luther King Jr stands out: “We must learn to live together as brothers or perish together as fools”¹⁰⁹. This statement suggests a pragmatic demand in responding to the inter-religious dysfunctional state towards functional relationship. In view of this demand, the section responds in the following areas: discussing the contribution from the empirical study: responding to the state of coloniality through decoloniality and responding to the traumatic state of the religious groups from the past crises.

¹⁰⁹ Martin Luther King Jr. made this statement during his speech at the University of Michigan’s Hill Auditorium on November 5, 1962. For more details see “Live as Brothers, or Die as Fools”, Bentley Historical Library University of Michigan. Available at <https://bentley.umich.edu/news-events/news/live-as-brothers-or-die-as-fools/> (Accessed 10/03/2019).

6.2.1. Empirical contribution

As indicated in appendix 18, questions 7 and 8 of the empirical interview findings are relevant for discussion in this chapter. The two questions concern the pragmatic task that asks about possible ways of addressing the dysfunctional state of Christian/Muslim relationship in Northern Nigeria. The research findings would therefore be utilized in making contribution in this regard. The first question was as follows:

Question 7: How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1: Healing and reconciliation through good leadership of religious leaders and good governance from office holders, political and civil servants that ensure justice in the discharge of responsibilities.

This theme emerged from the following responses:

It is important that religious leaders fear God as they preach and teach because there is going to be a day of accountability before God (FR40).

To the political leaders, they should concentrate on their social responsibilities and fulfil their political and campaign promises (FR43).

Political leaders should take caution during their political campaign, because some of the speeches they utter tend to portray religious sentiment (FR47).

Healing from the pulpit for now may not be as effective as needed and required until and unless we have the important stakeholders of government, government here does not mean the governor must come but from the point of view of providing good governance, education, portable drinking water, security, employment, having to improve a lot of lives. This is one of the important ways that government comes in and the word of God comes in also when they are put together, we will have a formidable healing. But you can continue to say, God says... while your family is full of conflicts. So healing is needed, and it is very powerful but until we have the entire component put together (JR2).

These responses urge religious leaders to be faithful in their responsibilities as representatives of God among people. Correct teaching of religious books constitutes part of healing and reconciliation to the challenges faced by the adherents. Some respondents pointed to the need for political leaders to stay away from religious manipulation and ensure fulfilment of their campaign promises. Emphasis is made on the idea that good governance through ensuring quality education, security, employment, etc. will facilitate healing and reconciliation among Christians and Muslims.

Theme 2: Healing and reconciliation through the denial of homogeneous composition and striving towards the promotion of heterogeneous society with respect to religious diversity.

The importance of accepting a heterogeneous society and religious diversity was noted by some respondents. Such religious diversity is advocated by Knitter (2011:127) on the need for inter-religious living with the consciousness of other religious traditions. An inter-religiously discipline person or group is open-minded with interest in diversity and is described as having a “catholicity of spirit” (Little, 1998:61). Heterogeneous society would address the problem of religious exclusion and segregation. Some of the responses where the theme emerged from are as follows:

We should respect each other’s religion and see the adherents as religious people not pagans. Religious leaders should be truthful to their followers and practically live a truthful life for the followers to see. If a leader is at fault a higher authority should be penalize such a leader (JR15).

Although we are in a world of individualism, you cannot live all alone by yourself. There are others and plurality are very important and even at the time we were not as sophisticated and educated as it is today, we accepted plurality why not today? We don’t want a heterogeneous society but only homogeneous society where it is only of me my tribe, my colour, sometimes even my house to the exclusion of others. In various places of the Qur’an it did acknowledges plurality. If this is the teachings that is why the coexistence was very romantic and peaceful and all were left to practice their own religions (JR2).

The support of the Qur’an has been noted in respect of plurality in the response of JR2. This has been asserted by Aryn Sajoo (2009:76) who argues the pluralistic position in connection to the Qur’an using a reference that points to the idea that God could have made all humanity into a single group if he had chosen to (Qur’an 5:48), implying that plurality is his will.

Theme 3: Healing and reconciliation through building bridges between Christians and Muslims in Northern Nigeria for cordial inter-religious relationship.

The following sampled responses are responsible for the theme identified above.

The government, political leaders, religious leaders, youth group leaders, women association would have to engage in the awareness for inter-religious bridge building (BR22).

Another thing is to keep extend a hand of fellowship to see how we can promote that peaceful coexistence at the leadership level. We can build bridges for example Christians can go into Muslim community and execute a developmental project, and vice versa (BR28).

Respondents noted the importance of bridge building and identified it as means of creating healing and reconciliation among the religious groups. Many scholars¹¹⁰ believe that bridge building will bring about inter-religious transformation and healing and reconciliation.

Theme 4: Healing and reconciliation through inter-religious learning in public and private schools for the two religious groups.

Both ignorance and illiteracy were noted among the challenges identified in question one. In this regard, there is need for both groups to learn the other's basic religious beliefs. Curriculum need to be reviewed to suit such demand of inter-religious education in primary and secondary schools of both public and private institutions. The effects of the educational inter-religious learning would be felt among the adherents in their relationships at all the three levels of micro-, meso-, and macro-. The religious leaders could also join hands in the responsibility of inter-religious teaching in the churches/mosques and intra-religious group meetings. The above theme on the need for inter-religious learning emerged from the following responses.

Healing and reconciliation in schools will require curriculum constantly review to meet with the changing time, and inter-religious challenges so that our children will grow with an inter-religious understanding that will help in peaceful coexistence in their generations. I would advise that when reviewing the curriculum, relevant bodies that would be responsible for implementing it should be contacted so that they can add to the previous one not to discard everything. Teachers should teach those values sincerely (BR30).

I would suggest that we go back to how things were in those days where both CRS and IRS were taught to both Christian and Muslim pupils at the same time. It helps the children to grow with basic knowledge of what the two religions are all about. I would also suggest that both Christians and Muslims should interact with each other very well – we should avoid segregation (JR10).

The two religious adherents should study and know the teachings of their religions and the religion of each other so that they will not sin against each other. They should adhere to their religious teachings and prayerfully rely on God so that they can be able to reorder their footsteps correctly (FR44).

Respondent (JR10) indicated that there was a time where the teachings of Christian Religious Studies (CRS) was given to both Christian and Muslim pupils at the same time, and Islamic Religious Studies (IRS) also taught to same Christian and Muslim pupils. The continuity of such inter-religious classes was affected by the challenges of Christian/Muslim relationship.

¹¹⁰ For example, Abdulkadir (2014) 'Falling fences and Building Bridges: A Comparative Religious Research' and Brown (2015) 'Bridge Building for Social Transformation.'

The respondent therefore suggests the possibility of resuming back to the inter-religious classes, which he believes will bring about the process of healing and reconciliation in a state of inter-religious ignorance.

Theme 5: Healing and reconciliation through the activities of inter-faith initiatives and dialogues among Christians and Muslims.

The recognition of inter-faith and dialogue groups as means of healing and reconciliation has been stressed in the following responses.

Inter-faith Religious Groups should be strengthened as institutions for healing and reconciliation and will improve our peaceful coexistence (JR7).

Healing and reconciliation can be applied in this context by coming together and having dialogue and understanding each other. And we must preach the word of God truthfully without infiltrating the pulpit in the Church or in the Mosque. Both Christians and Muslim adherents should visit and interact with each other via occasions such as wedding, naming ceremony etc. (JR11).

Healing and reconciliation can practice in a constant inter-religious dialogue among the Christians and Muslims, a powerful tool I believe it will solve a lot of our problems and challenges. Another thing I would suggest is for us to embrace the concept of “live and let’s live”. Life to every individual is sacrosanct; as you love your life that is how the other person loves his life. So, one should not exalt his own life over the others’, and no one should destroy any one’s life (FR40).

My advice is that inter-religious dialogue should be taken seriously and handled correctly; whatever is discussed the leaders should duly inform their respective adherents and encourage them to abide by the resolutions met (BR26).

Respondent BR26 stressed the fact that a successful inter-religious dialogue must always be recounted in intra-religious and religious congregations; and respondent FR40 adds that dialogue should be a continuous practice among the adherents, noting an important principle of ‘live and let’s live’ to guide against selfishness, so that as one wish to live the others should be wished the same.

Theme 6: Healing and reconciliation through religious adherents’ ‘self-medication’, since everyone knows what is good for himself or herself.

The theme emerged from the following responses:

If the community can be united – which means, there are things that both the religious adherents need to embrace and some to abhor. That is, Muslims and Christians should stop calling each other with provocative names such as “arna” or pagans (FR39).

Let start applying healing and reconciliation in our religious groups to address our internal sects’ crisis. Religious adherents should always examine the messages they

receive from leaders. For example, Christians should obey what their Pastors teaches them only when they confirm the truth of it from the Bible. The same thing with the Muslims, they should confirm what their Imams teaches them from the Qur'an. If there is a difference, it shows that you should not follow your Pastor or Imam because they can make mistakes (BR20).

There is only one way to attaining to peaceful coexistence between the two religions; both religions have to take seriously the teachings of their respective holy books. Christians should hold on to the content of the teachings of the Bible and so the Muslims to the teachings of the Qur'an. Only then we can attain to peaceful coexistence (BR31).

The respondents indicate their views in relation to what the two religious adherents must always do to help themselves. They noted an area of tension triggering (the Muslims' address of Christians as 'arna' – infidel, and the Christians' address of Muslims as pagans). This area has been identified as one of the challenges. For example, see sample of responses to question 1 under theme 11 in appendix 18. The failure to examine messages received from leaders by searching and confirming from the two holy books accordingly was another often-overlooked area that needs to be taken into consideration by religious adherents for 'self-medication'.

Theme 7: Healing and reconciliation through obedience to the laws of the land, and through regulatory body.

Some respondents present the following views in relation to upholding the laws of the country and need for controlling religious teaching and preaching.

Healing and reconciliation can be applied by simply considering every human being with the right of existence and freedom of religious belief and practice just as the law of the land have provided. And to separate politics from religion as political parties are represented in all religions (JR1).

There should be a check and balance process by religious organizations – who should say what? Because allowing religious leaders to preach and teach what they think is what should be preached or taught results to several challenges. When a leader preaches or teach what is not true of a religious faith, the leaders of that religious organization should refute it publicly (FR40).

Obedience to the constitution of the Federal Republic of Nigeria (1999 as amended) would mean acknowledging and upholding the following sections as part of healing and reconciliation. Section 10: "The Government of the Federation or of a state shall not adopt any religion as a state religion." Section 15 (2): "National integration shall be actively encouraged, whilst discrimination on the grounds of place of origin, sex, religion, status, ethnic or linguistic association or ties shall be prohibited." Section 33: Right to life. "Every

person has a right to life, and no one shall be deprived intentionally of his or her life, save in execution of the sentence of a court in respect of a criminal offence of which he or she has been found guilty in Nigeria.” Section 38 (3): “No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.” Respondent FR40 notes the need for regulatory body, for example to address from intra-religious settings issues of polemical argument, and extremism.

Theme 8: Healing and reconciliation through joint efforts from intentional government policy, religious policy, non-governmental organizations and civil society organizations.

The theme was identified from the following responses:

This is not the work of an individual; there should be an intentional government policy, religious policy towards that; non-governmental organizations, civil society organizations have to come on board and create a policy that would really bring healing and reconciliation. If the government is left to champion it alone it will look political and of course, politics has brought more fractions in the society today; so, the government must not do it alone. And if religious angle is left to do it alone it will still look religious and it will bring a lot of questions and suspicion that they may not be able to answer. But where all these bodies can come on board and bring out policies holistically certainly it will be very fast in achieving the desired goal (FR48).

A Hausa proverb says: “one piece of broom cannot sweep except in bunch.” Therefore, we need unity – we should accept each other because it is God who made us both Christians and Muslims to live together. As a child I know of both Christians and Muslims attending to each other’s occasions like weddings and naming ceremonies, so to ensure peaceful coexistence we need to restore that abandoned tradition (FR36).

The challenges discussed above in question one indicates the involvement of different groups such as the religious leaders, political leaders, religious adherents, and government officers. As such, groups involved in causing the problem are needed for the address. Gwamna’s (2010:174-177) discussion on the subject of dialogue in relation to inter-religious relationship, brings together joint efforts of different groups under a category he called ‘dialogue of action’, a dialogue through cooperative joint efforts aimed at promoting human development. As rightly noted in the following responses, when all these bodies mentioned in the above theme can come on board and bring out policies holistically, it will facilitate the healing and reconciliation process. The effectiveness of a collective effort is reported in a known local proverb in the region that says ‘tsinsiya daya bata shara sai an hada’ meaning ‘one piece of broom cannot sweep except in bunch’.

Question 8: What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?

Theme 1: Avoid provocation and spread of rumour because they are flammable to religious violence.

Some respondents indicated their views in the context of the experience of crises caused by provocation and similar vices.

I am advising the adherents of these two religions to desist from poking into the religious affairs that they know nothing about because this is the way devil use to cause confusion amongst the people (JR10).

We should be able to investigate any information that comes our ways before passing a verdict so that even if it is your own son at fault he should be punished accordingly, but if you will support your own and I support my own without considering whether the person is at fault or not, that is injustice and it brings problem in our relationship (BR30).

Chapter two discussed provocation as one of the causes of religious violence in Northern Nigeria (see 2.2.1 paragraph 3&4). Staying away from any form of provocation through preaching/teaching and addressing Christians as infidels or Muslims as pagans etc. will promote inter-religious cordial relationship.

Theme 2: Engage in inter-religious relationship and interaction

My advice on the coexistence between these two religions is that Christians should embrace Muslims and Muslims should embrace Christians. Anything that affects Christians Muslims should partake and vice versa, this is going to bring peaceful coexistence between Christians and Muslims (JR14).

Interaction, as much as there is interaction – when we share in each other's happiness or sadness we will enjoy our stay together. Everyone should develop positive character towards one another will promote peace in our relationship (BR30).

Functional relationship can be achieved when we are united togetherness. We should relate well with each other, like my Christian neighbours and acquaintances we are relating very well with each other. We should imbibe the culture of visiting one another whether there is religious event or not – both our children and wives should be able to visit each other (FR47).

The idea of interpersonal relationship suggested by the above respondents is understood by Gwamna (2010:174-177) as dialogue of life, referring to relationships at the level of ordinary, everyday life. Lumbard (2011:134) asserts from Muslim's perspective that in Islam, faith is connected to interpersonal relationship which involves giving out to the needy and exchanging greetings. Visiting and hosting one another inter-religiously are encouraged in

Islam (Da'wah Institute of Nigeria, 2009:5, 28). In the same vein, Christians' lives are encouraged around interpersonal relationship as implied for example in Jesus' parable in Matthew 25:31-46 "... For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in ..." suggesting that any good act towards another is connected to Jesus. As such, impliedly, Christians are encouraged to engage in all forms of kindness to the needy.

Theme 3: Christian and Muslim leaders should emulate Jesus Christ and Prophet Mohammed respectively.

For the fact that Christianity and Islam were revealed through Jesus Christ and Prophet Mohammed respectively, Christians and Muslims have no option than to have their lives mirrored by the lives of the two religious leaders. Some respondents report as follows:

As a follower of Jesus Christ, if I will live by His teachings, live my life like His, everything will be easy. And as a Muslim, live by the true teachings of Prophet Mohammed. Let's understand that we are fellows and live together, we should protect each other, if anyone should introduce any teaching that will bring problem amidst us, and we should report the person. We should avoid trouble with each other by refuting teachings that denies us peace. If we do these, we will live in peace with each other (BR21).

There are many ways which if we Muslims and you Christians will take will bring lasting peace. For example, when a political aspirant who takes a Christian to be his deputy should keep to the agreement and his promises after election. But most at times a Muslim who succeeds as a leader deprives his Christian deputy under him in many ways – this is not good, and Islam does not teach such attitude. Or as a Muslim leader I should not help Muslims in building Mosque and not help Christians in building their Church. So, if our leaders will embrace equity there will be an enjoying peace. There was a time a case was brought before Prophet Mohammed between a Jew and a Muslim. After listening to the case, the Prophet discovered that it was the Muslim's fault, so he ordered the defaulter to return what belongs to the Jew. If our leaders would behave like that there will be peace and togetherness between Christians and Muslims. These are appropriate ways of healing and reconciliation (BR24).

In relation to response BR21 above, the lives of Jesus Christ and Prophet Mohammed are great examples for Christians and Muslims. According to Sankamo (2012: 141), Jesus was involved in relationships with people of other religious traditions where he reached out to their needs, such as the Canaanite woman, the Centurion, and the Gerasene demoniac whose story suggests he was a Gentile. Prophet Mohammed was also involved in positive relationship with particularly some Christian groups and individuals during his time (see

chapter five 5.4.2 for details). Therefore, in this context, Christians and Muslims can compassionately live inter-religiously with the examples of Jesus Christ and Prophet Mohammed.

Theme 4: There is need for inter-religious understanding and learning among the religious groups to enhance meaningful inter-religious relationship and tolerance.

Some respondents as indicated below argues that with dialogue, teaching and awareness among the religious groups there will be understanding which could aid functional relationship.

I know other people organize comparative religious studies even in schools using the Bible and Qur'an, but that is not what I think will bring healing and reconciliation. I am suggesting for practical inter-religious living, dialogue and teaching on how we can use our religious knowledges to live peacefully in the community. Exchange of gifts during Christmas and Sallah celebrations are good but they may be practiced in hypocrisy, but beyond that we should engage in educating and sharing religious knowledge between Christians and Muslims which will go a long way in providing peaceful coexistence (BR25).

We need to create quarterly or biannual convention where Christians and Muslims come together and receive teachings from different speakers from the religious groups geared towards inter-religious peaceful coexistence. If this is taken into consideration, there will be a continuous reminder in the minds of the people on the need to live peacefully with each other (JR6).

The suggestion of practical exercise for inter-religious learning in the forms of dialogue and teaching at organized conventions noted in the above responses is stressed by Gwamna (2010:174-177) in his discussion on inter-religious dialogue. He categorized one type as dialogue of discourse. This dialogue refers to the involvement of people from different religious groups in inter-religious interaction on some basic information and ideas on their respective religious beliefs and practices.

Theme 5: To build and encourage inter-religious respect and peaceful co-existence among members of the religious adherents, Pastors and Imams must teach members the need.

Some respondents indicated the importance of teaching members respect and peaceful co-existence, without which the discussion on inter-religious relationship will be ineffective and full of hypocrisy. This implies that teachings about the need for inter-religious harmony and respect for human lives are primarily internal (in churches and mosques) subjects.

What religious leaders should do to improve peaceful coexistence is to teach their followers to value of human life because killing has become common. And there should be constant security meeting which resolutions should be communicated to the public so that everyone should know what to do for peace to reign (FR44).

People should be taught to understand that this religious diversity is the will of God. Had God proposed that Islam or Christianity was to be the only religion no one can change it. And all of us would have been in only that one proposed religion. But he allows the two and even many more to exist, then everyone should choose his own religion because God is right in everything he has done (JR8)

The view of the respondent JR8 concurs with the assertion of Knitter (2011:127) in his argument that religious diversity is the will of God and therefore the existence of people religiously should be done with the consciousness and in co-existence with the other religious people. It is thus imperative that Christians and Muslim accept the reality of religious plurality and adjust to it on how best to relate with each other. Jesus Christ lived in such a religious pluralistic society and made a positive impact in the lives of many different religious adherents. From the Muslim's perspective on the relationship between Muslims and Christians, Ayoub (2007:14) asserts that the expectation of Prophet Mohammed and the Qur'an is not for the Christians to forsake Christianity and join Islam rather, the co-existence of the two religions. The context of the covenant written by the prophet to the Najran Christians (see appendix 15) and the numerous passages from the Qur'an¹¹¹ suggest the need for inter-religious peaceful co-existence between Christians and Muslims.

Having noted and discussed the empirical contribution in addressing the challenges of Christian/Muslim co-existence, the next discussion will respond to the state of dysfunctional relationship created in the British colonial era as discussed in chapter three (3.4.2). The post-colonial continuity of the dysfunctional practices through intolerance, discrimination, and distinct religious identities describes the concept of coloniality. Therefore, coloniality will be addressed through decoloniality.

6.2.2. Decoloniality for inter-religious cooperation

This section explores the concept of coloniality and respond to it through decoloniality. According to Nelson Maldonado-Torres, coloniality and colonialism are two different concepts with the former surviving the latter (2007:243). He described colonialism as denoting to a political and economic relation where the sovereignty of a nation or a people is

¹¹¹ For example, Qur'an 29:46 says "And dispute ye not with the People of the Book ...But say, 'we believe in the revelation which has come down to us and in that which came down to you; our God and your God is one; and it is to Him we bow'; and 3:64 says "O people of the Book! Come to common terms as between us and you that we worship none but God; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than God..."

relied on the power of another nation, making such a nation an empire. Coloniality is the long-standing patterns of power emerging as a result of colonialism, defining culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Kaunda (2015:78-79) believes that the greatest and the most subtle form of colonization is that of the mind, asserting that the brainwashing or mind control is psychologically damaging, religio-culturally disengaging and destructive to successful social, political and economic development and human progress. In the context of the Northern Nigeria inter-religious challenges, the sustained continuity of distinct religious identities is situated in coloniality and promotes colonial religious legacy of the practices of discrimination and exclusion among the religious groups.

Coloniality has been further described as ‘coloniality of Being’ emerging from a conversation among diverse group of scholars working on coloniality and decolonization. These resonate with Walter D. Mignolo’s work on coloniality and decolonization in his work in early 1995 (Maldonado-Torres, 2007:240). Maldonado-Torres reveals that the concept of ‘coloniality of Being’ was originated from a discussion about the implications of the coloniality of power from different areas of society. He thus described the coloniality of power as referring to the inter-relation among modern forms of exploitation and domination and refers to the coloniality of knowledge to the impact of colonization on different areas of knowledge production. Therefore, the primary reference of ‘coloniality of Being’ is the lived experience of colonization and the impact on language. Maldonado-Torres stressed that the concept of coloniality of Being emerged purposely in response to the need for thematizing the question of the effects of coloniality in lived experience not only in the mind. He asserts that invisibility and dehumanization constitute the primary expressions of the ‘coloniality of Being’, noting that the ‘coloniality of Being’ indicates those aspects that produce exception from the order of Being.

Decolonization implies the ending of the formal colonial relations, but decoloniality denotes the confrontation of the racial, gender, religious discriminations that are responsible by colonialism. Maldonado-Torres (2016:10) asserts that colonialism and decolonization are mostly taken as ontic concepts that particularly refer to specific empirical episodes of socio-historical and geopolitical conditions that can be referred to as colonization and decolonization. He further explains that colonialism and decolonization are often considered as past realities or historical episodes that have been replaced by other kind of socio-political and economical regimes; in this regard, colonialism and decolonization are confined in the

past to specific empirical dimensions with location elsewhere. In contrast, Maldonado-Torres relates to coloniality and decoloniality as referring to the logic, metaphysics, ontology, and matrix of power formed through the massive processes of colonization and decolonization. Therefore, if coloniality is referred to a logic, metaphysics, ontology, and a matrix of power which continually existed even after formal independence and desegregation, then decoloniality has to do with efforts in rehumanizing the world by breaking hierarchies created for differences that dehumanize people and communities (Maldonado-Torres, 2016:10).

In support of Mignolo (1995), Ndlovu-Gatsheni (2013:4) reports that decoloniality strives in bringing into intervening existence another interpretation that bring forward: firstly, a silenced view of the event and secondly, showing the limits of imperial ideology disguised as the true and total interpretation of the events in the making of the modern world. Ndlovu-Gatsheni (2013:4) asserts that decoloniality is both an epistemic and a political project that seeks for liberation and freedom for people who experienced colonialism and who are today surviving and living under the bondage of global coloniality. Decoloniality identifies coloniality as a major barrier to development in Africa, and seeks to reveal, unveil and unmask coloniality as an underside of modernity that coexisted together with the rhetoric of progress, equality, fraternity, and liberty (Kaunda, 2015:76-77 cf. Ndlovu-Gatsheni, 2013:5).

Therefore, given the discussions in chapters two (2.2) and three (3.4) on the Northern Nigerian context of colonialism and coloniality, decoloniality would point to a condemnation of the practices of exclusion and discrimination, and argues against the distinct identities among the religious groups that was responsible by colonialism. Decoloniality argues for the breaking of all barriers that made possible the implementation and continuity of religious distinct identities, superiority/inferiority complexes, discrimination and exclusion, and exclusive religious leadership (Maldonado-Torres, 2016:10). Decoloniality thus creates room for inclusivity through an inter-religious functional relationship that gives equal status, respect, tolerance and consideration for all religious groups.

References have been made in attributing the inter-religious challenges to the colonial period. For example, the report of the International Joint Delegation of the World Council of Churches (WCC) and the Royal Aal al-Bayt Institute for Islamic Thought (RABIIT) attested to the effect of the colonial administrative stratification on the Christian/Muslim relationship today (The Royal Islamic Strategic Studies Centre, 2012:9). Similarly, Turaki (1993:189) stressed on the colonial inequality between the Muslims and non-Muslims which made the

two communities to grow in isolation and different orientation reflecting today among Christians and Muslims. A voice was also noted agitating for continuity of the colonial discrimination and exclusion with a claim that the British colonial administration handed Northern Nigeria to one religious group (Gwarzo, 2014:1). The barriers need to be addressed inter-religiously for the sake of inter-religious functional relationship towards tolerance and ‘peaceful co-existence’. The research therefore argues for decoloniality as a continuous process through awareness in inter-religious dialogue among leaders, and through inter-religious learning among adherents of the two groups.

6.2.3. Addressing the past inter-religious crisis

Northern Nigeria has had several periodic inter-religious crises that resulted to violence of great devastation as discussed in chapter two (see 2.2.1). Unlike, for example the South Africa situation where TRC was constituted to address the menace of apartheid, the inter-religious crises of Northern Nigeria have not been privileged to pass through such a similar commission. However inter-religious dialogue has been considered. In 1988, after the inter-religious crisis of 1987 in Kaduna State, the then military head of state General Ibrahim Badamasi Babangida saw the need for dialogue among the religious groups (Sodiq, 1994:305). He therefore appointed an advisory council of twenty-four members, which comprised twelve Muslims and twelve Christians saddled with the responsibility of finding ways for which all religions in Nigeria could live together harmoniously.

As inter-religious crises persisted, the Nigeria Inter-Religious Council (NIREC) was formed in 1999, through the joint efforts of the Nigeria Supreme Council for Islamic Affairs (NSCIA) and Christian Association of Nigeria (CAN). All these groups operated through the activity of dialogue to which it was asserted as ineffective as the major reason being lack of cooperation among the group (Joseph and Rothfuss, 2012:83 cf. the Royal Islamic Strategic Studies Centre, 2012:9). The inter-religious crises are not addressed, rather the government simply persuaded the religious leaders to ask their members to stop fighting each other and live together in harmony instead of a more engaging dialogue and addressing the past. In such a context of inter-religious crises where numerous lives and properties were lost, survivors still live with trauma. The perpetrators and bystanders were let free. Both Christians and Muslims have these victims and perpetrators who live with wounds and are in need of healing and reconciliation.

While the perpetrators celebrated their efforts and were celebrated by their ‘religious groups’ in the aftermath of the crisis, the victims lived in endless waiting for government response on their situation. Unfortunately, in such cases, the government would sometimes condemn the incidence and promise that the perpetrators will be punished. In some cases, the government would describe the act of perpetration as carried out by mobs of hoodlums and use this as an excuse to bring the issue to an end. On the one hand, religious leaders of the victims join their members in waiting for what government would do and shy away from their own responsibility of helping the victims; instead they engage in making statements¹¹² that ultimately condone to silence the trauma. On the other hand, the religious leaders of the perpetrators either remained silent or celebrate the perpetrators thus boosting them for further attack. Impliedly, both the two religious groups who are either victims or perpetrators are not given proper assistance that will aid healing and reconciliation.

According to the empirical study findings in appendix 18, the challenges and effects of dysfunctional relationship triggers the reoccurrence of inter-religious crisis and violence. These includes the state of Christian/Muslim relationship where adherents live with hatred, yet with fear and suspicion, and hypocrisy depicted in the Hausa proverb ‘Zaman Doya da Manja ake yi’ (Respondent BR25 in appendix 18 Question 2 Theme 5). The leaders’ perspective in attempting to address the crises has always been a request to the religious groups to stop the fighting and counsel to coexist peacefully by forgetting the past. This approach ignored the need for the past in the context of healing and reconciliation process and allows the religious adherents to live in fear, suspicion and hypocrisy. In such context, Simkin (1997:3) affirmed the words of philosopher Soren Kierkegaard and George Santayana, that “[l]ife can only be understood backwards, but it must be lived forwards.” Santayana highlights that “[t]hose who cannot remember the past are condemned to repeat it.” The past inter-religious crises between Christians and Muslims in Northern Nigeria requires attention and needs to be addressed through reconciliation and healing of the past wounds.

To engage in the process of healing and reconciliation, pastoral hermeneutics must engage with the past critically in order to transform it in the present and the future (Thesnaar, 2013:11). Storytelling opens the way to the past, in the sense that the constituency of a story is the past. The important people that constitute the storytellers are the perpetrators and the victims. The telling of stories gives the teller a sense of acceptance, respect, and care, thus

¹¹² Such as, “be patient and do not revenge”, “do not worry, vengeance belong to God”, “forgive them for their ignorance”.

experiencing some certain level of self-relief as means to reconciliation. Therefore, stories that are genuinely told by both victims and perpetrators prepare a good ground for healing and reconciliation.

A genuine story entails advocating for the truth that ‘call a spade a spade’. When the truth is not confronted in conflict resolution, peace brokers will only be scratching to the pain of the victim’s wound. Therefore, religious leaders must be willing to make sacrifices by taking the bold steps to confront and face the reality in order to approach healing and reconciliation process in the context of Christian/Muslim inter-religious crisis. The fact is that when relationships are destroyed, restoring it takes great risk as one can be exposed, misled, misunderstood or offended implying the need for sacrifice in engaging in reconciliation (Thesnaar, 2003:39). Confronting and facing the truth of the past by the two religious groups would motivate healing and reconciliation.

Traumatised individuals and groups of people in these religious conflicts need healing and reconciliation. Victims and perpetrators are often talked about as the groups involved in the crisis and thus been the ones who need reconciliation. Thesnaar (2003:37) in commending Kayser of her definition of ‘offender’ which includes perpetrator and bystander also added a category of those who were not actively or passively involved but benefited from the results of the perpetration either economically, politically, physically, socially or in religious respect. In this sense, and in the context of Christian/Muslim inter-religious crisis, the perpetrators and victims could directly or indirectly be understood as those who need healing and reconciliation. These include perpetrators, victims, victimizers, bystanders, and beneficiaries of the system. All these categories of people who need healing and reconciliation are found in each of the religious groups. Therefore, the past inter-religious crises need to be addressed to assist both victims and perpetrators (offenders) for effective reconciliation and healing of their wounds.

In their book, ‘Redeeming the Past: My Journey from Freedom Fighter to Healer’ Lapsley & Karakashian (2012:132), state one of the burdens that necessitate the healing of memory as breaking the chain of history in many countries where the oppressed of one generation becomes the oppressors of the next and often justify the action by the state continued victimhood. In Northern Nigerian context, reprisal is one of the challenges of Christian/Muslim relationship that warrants the alternation between the oppressed-group and the group-of-oppressors thus making crisis a continuous phenomenon from one generation to

the other. Thus, trauma after the crisis suggest negative options one of which is reprisal, and the choice of it is often thought as a way of relief.

The pain caused by perpetrators is normally what engulfs the minds of victims. No matter how long it takes, if not responded to, the memory stores the grudges and begin seeking opportunity for reprisal. The healing of memory is critical in reconciliation. It involves attending to both victims and offenders, listening and hearing their confessions. Explaining the process in the context of South African Post-Apartheid, Lapsley & Karakashian (2012:194) explain that healing of memory workshop has a deep interpersonal experience where one another's pain and suffering are listened and acknowledged. It is described as a powerful psychological, emotional and spiritual experience with sequence of activities. Some of the questions that participants of the workshop ponder overnight in preparation of story telling the following day includes:

- What were the most painful and wonderful experience of your life?
- How did you survive? And how did you find the resources to do so?
- What has been your faith journey?
- How has your nation's past affected you?
- How did the journey of your parents or your grandparents affect you?

The preparatory questions communicate messages of interest in the experiences of the workshop participants. It indicates that each participant be it from among the victims or offenders is important and has the potential of contributing to the healing process through sharing of self-experience. The strategy of allowing people in the workshop group to share experience is a strong process that paves way towards healing. Like Thesnaar (2003:39) asserts, "We need to listen to each other in order to get the healing process of our nation started." Towards effective and contribution to nation-building, he stressed the importance of ensuring a safe place and preferably a manageable group for individual storytelling. This will give participants confidence and freedom of sharing their experiences. In an aftermath of crisis, it is obvious that people must have stories to tell. Therefore, when parties are given opportunity to share their stories, they should be appreciated.

Further annexed open-ended questions will help participants to reason along their responsibilities in connection to their experiences. These questions as Lapsley & Karakashian asserts are very important to the life of an individual and the nation's history as well:

- What have you done?
- What was done to you?
- What did you fail to do?

The three questions imply that one could be a perpetrator and at the same a victim. It may be realized that offences are shared by way of commission, omission or reprisal when participants are sincere in responding to such questions. The questions indicate that both victims and perpetrators constitute part of one another's stories (Thesnaar, 2011:30). While recognizing the workshop on healing of memory ran by the institute as only a step in the process and journey in healing and reconciliation, Thesnaar (2003:43-46) further explain the process of the journey in such a workshop in the following summary¹¹³:

1. Create a safe space to enable participants feel welcome and having a clear knowledge of expectation. It must be ensured that everybody participate for the full duration of the journey.
2. Reflect on the past, for example with the South African situation, the focus will be on how to heal the memories of the past (the apartheid years).
3. Help the participants to focus on their own past by formulating specific questions that can help the offender and victim to focus on their own past.
4. Creative exercise is considered an integral part of the journey where participants in the first place draw their own stories and help them get in touch with, putting them on paper, and to be able to reflect upon them.
5. Storytelling comes after the exercise of drawing their stories. All the participants will be given the opportunity to share their stories with one another in small groups.
6. Plenary session comes after the intense sharing in the small groups. The plenary session brings forward the common themes and questions that participants struggled with as they were telling their stories within the small groups.
7. Relaxation time often make participants wonder why it is included in the healing process. After the whole day of intense storytelling, where participants have

¹¹³ For details of the healing process see Thesnaar's article on "Facilitating Healing and Reconciliation with Young people living in the aftermath of political and cultural conflict: The challenge to the church and its Youth ministry" (2003) pp. 43-46.

experienced many strong emotions, it is necessary to create an environment where people can just relax and be with the people they have been sharing with.

8. Creative exercise different from the first one, this exercise gives every participant the opportunity to make a symbol of peace from a lump of clay. It is an opportunity to create a symbol of peace that will give hope to themselves and others.
9. Creative liturgy is a symbolic expression or offering of the common experience and journey of the group. The liturgy is put together by the participants in the journey by using various art forms, e.g. mimes, poetry and songs.

Thesnaar (2003:46) further argues that the task in healing does not terminate at just exposing the people where victims and offenders were brought together. He stressed the need for further steps of continued facilitation of the healing process to the point where healing and reconciliation can be said to have taken place. Therefore, in continuation of the process towards reconciliation he suggests the following crucial elements:

- The realization by the offender that an offence took place.
- A confession by the offender to the victim that needs to consist of real remorse.
- There must be a willingness for reparation, restoration and restitution by the offender.
- An expression of the victim's willingness to forgive.

It should be made clear that within the hermeneutical paradigm, both the perpetrators and victims need healing and wholeness because both have been affected and thus needs healing that restores their relationships (Thesnaar, 2011:29). Therefore, in pastoral care, the interest is on 'human wholeness' as Louw (2013:7) would say with 'cura vitae' is meant life should be healed. He explains that in Christian spirituality healing is not merely of a private human soul detached from the body, the existential realities, and the ecological environment. It rather deals with the cosmic implications of the work and death of Christ as well, implying that healing strives for the whole human being to be 'whole'. All the parties involved must be attended to in the process of healing towards reconciliation. The success of sharing stories faithfully would open-up spaces that facilitate the realization of offence being committed, thus the need for confession, taking of responsibility, and willingness to forgive offenders. This section has responded to the Christian/Muslim dysfunctional relationship through utilizing the empirical findings on the respondents' contribution, decoloniality for inter-

religious co-operation and responding about the past memory. The next section will make further pragmatic contribution through inter-religious transformational relationship.

6.3. Inter-religious transformational relationship

The need for the consideration of inter-religious relationship is motivated by the reality of the pluralistic society. Despite religious differences, social cohesion has the capacity to keep the religious adherents in relationship towards building an inter-religious society. This involves inter-religious participation as Durkheim (1960:238) asserted that society exist towards a state of equilibrium where members owe a duty to contribute towards the maintenance of the state. In inter-religious participation for building Christian/Muslim functional relationship, social transformation will be considered. According to Brown (2015:36), social transformation refers to a fundamental and sustainable change that improves larger networks and entire communities. He explains that such transformation encompasses changes in social boundaries and social practices, changes that increase problem-solving capability at a system-wide level. He noted the ill of social boundary that alter the patterns of communication and cooperation among diverse groups. Madvig & Roche (2016:5,10) thus understand transformational development as a way of realising improvements for people living in crises. They stressed that the transformational development must encompasses genuine, lasting improvements in the lives of people enabled and sustained by the creation of just, equitable, accountable and environmentally sustainable social, economic and political systems. The goal of transformation is to realize a positive change that affect the lives of people against the social ills that threatens unity, justice, inclusivity, and people's co-existence. Therefore, inter-religiously, transformation entails change that aid inter-religious functional relationship among Christians and Muslims. The inter-religious relationship would further be argued through the Kritzinger's model for inter-religious cooperation and a frame for inter-religious relationship.

6.3.1. The Kritzinger's model for inter-religious cooperation

Klippies Kritzinger¹¹⁴ formulated a model¹¹⁵ of inter-religious cooperation for transformation in building a functional relationship. He (Kritzinger, 2018:9) suggested three ways in which inter-religious cooperation could be understood and practiced:

- Face-to-face

¹¹⁴ A Professor of Missiology at the University of South Africa with speciality in inter-religious relationships and intercultural communication.

¹¹⁵ The model will henceforth be referred to as 'the Kritzinger's model'

- Shoulder-to-shoulder
- Back-to-back

He explains ‘face-to-face’ relationships as engaging in conversation that allows more deep entrance into one another’s world of faith and scholarship. This kind of relationship is experienced whenever and wherever individuals or groups meet. They should celebrate their doctrinal similarities and appreciate those of dissimilarities as ingredient for diversities that can be learned thus making them assets for relationship development.

For ‘shoulder-to-shoulder’ relationship, Kritzinger explains that it happens when the religious groups tackle social, economic and political problems in society together as people of faith. This kind of relationship depicts groups that are living together enjoying whatever good thing that comes on their ways, bearing one another’s burden, and fighting their common enemy collectively. In this relationship no group assume the position of superiority, but all are as equal as the two shoulders. If a group is depressed or affected by tragedy in any way, the other stands the position of encouraging and commiserating.

Kritzinger describes ‘back-to-back’ relationship as that which is displayed when the religious adherents are not together. However, in their state of being away from each other they retain the trust that they developed together, to purge from their own traditions the negative and one-sided rejections and condemnations of each other, as they work together to create a respectful, just and inclusive society. This is a very crucial relationship as it is the kind of relationship that is often used for abuse of each other and planning of evil against each other. The other crucial aspect of this relationship is the positive side that uses the forum in implementing the lessons learned at both ‘face-to-face’ and ‘shoulder-to-shoulder’ relationships. Back-to-back relationship, when manage efficiently, has a great potential for transforming and realizing Christian/Muslim functional relationship. The three transformative ways of improving inter-religious understanding argued by Kritzinger could further be strengthened through a framework for inter-religious relationship.

6.3.2. A Framework for inter-religious relationship

The framework is designed to reinforce inter-religious functional relationship among Christians and Muslims through creating platforms that facilitate the cooperation in each religious and intra-religious group.

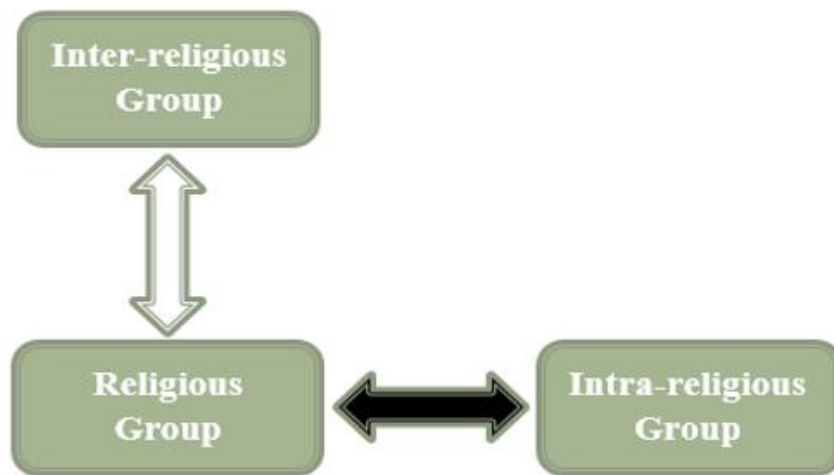


Diagram: A framework for Christian/Muslim inter-religious relationship

The diagram contains two channels, the first directed by the white arrow connecting relationship between religious group and inter-religious body and the second communication connects religious with intra-religious group. The channels strengthen inter-religious relationship through each religious and intra-religious settings in the two-way communication directions.

Religious group refers to either Christians or Muslims in its state of being independent in relation to beliefs and practices. Each group should initiate platforms that encourage and motivate inter-religious consciousness for building peaceful pluralistic community. The initiatives should further be discussed in intra-religious group and shared with the inter-religious body, and similar process taken back to the religious group for compliment and reinforcement to ‘complete the inter-religious relationship circuit’. Kritzinger’s back-to-back model works in a religious group where inter-religious discipline is supposed to be grounded.

Intra-religious setting includes different groups that exist within a religion such as youths, women and men fellowships; para-church organizations; and sects or denominations. Most extremists, terrorists, and radical fundamentalists are believed to be from certain religious sect or denomination. In view of that, intra-religious discussion should address such menaces. The awareness and cautioning could be done under the leadership of each religious organization (Jama’atu Nasril Islam, and Christian Association of Nigeria). The back-to-back model strengthens inter-religious relationship in this intra-religious setting.

Inter-religious group is also referred to as inter-faith that involves different religions coming together for common interaction that fosters learning. The cooperation for inter-religious relationship should be motivated at the religious and intra-religious groups. Relationship at this level could be developed through dialogue, symposiums, workshops, seminars and other inter-religious bridge building activities such as community development, church and mosque visitations for weddings and other religious programmes; commiseration on events of misfortune and calamities and celebration of religious events such as Christmas and Easter, and Eid al-Adha and Eid al-Fitr. It must be cautioned that, in the context of Northern Nigeria comparative religious discussion or debate should be discouraged as it could be highly inflammable because of how sensitive religion is upheld by the adherents. Discussion that aims at inter-religious learning and appreciation of unique beliefs and practices need be stressed for strengthening face-to-face relationship. The next section will consider ways of strengthening and securing inter-religious co-existence towards more functional relationship among the religious groups.

6.4. Towards strengthening and securing inter-religious relationship

The contribution in this section was motivated by the responses from the empirical study that indicated the need for inter-religious exposure and interaction. The exposure could be from inter-religious discussion or learning from international models of inter-religious understanding. The following examples of empirical responses from FR48 and BR26 are relevant to the discussion in this section.

There is also lack of exposure; this affects our relationships in terms of dialogue and social interaction with one another. The present governor of the state did something awesome: there was a time he asked me to submit a proposal on what should be done to ensure peace between the two religions in time of possible religious crisis; when I submitted my proposal which includes a selection of a number of both Christians and Muslim leaders, he discovered that the major part of the problem is from the Muslim part, so he sponsored five radical Imams who are extremists in their interpretation of the Qur'an to Iran so they can learn more about the interpretation of the Qur'an. When they returned, they confessed that they have never known that they had been causing problem to the state. So, their mentality and approach has changed and has become a refined people – that is exposure. So, we need to have that degree of exposure and learning from ourselves, so that we can be able to really come up with the best (FR48).

My advice is that inter-religious interaction should be taken seriously and handled correctly; whatever is discussed the leaders should duly inform their respective adherents and encourage them to abide by the resolutions agreed (BR26).

For inter-religious cooperation to be functional among Christians and Muslims, the relationship needs to be strengthened and secured against further claim of a religious superiority, discrimination and exclusion, and extremism or fanaticism. In view of this, three discussion would be contributed towards strengthening and securing Christian/Muslim inter-religious relationship: inter-religious inter-pathy, inter-religious entanglement, and the model of 'wasatia'.

6.4.1. Inter-religious inter-pathy

The term inter-pathy was first conceptualized by David Augsburger in his book 'Pastoral counselling across cultures' from an inter-cultural perspective in the understanding of one's self towards creating a space for another. The movements toward another from the perspectives of insight and feeling produced sympathy and empathy as the background terms for inter-pathy. Sympathy relates to unconscious feeling towards the emotional experience of another whereas empathy stressed on intentional affective response. Building on these two 'pathic' terms, Augsburger (1986:29) introduced inter-pathy as an intentional cognitive envisioning and affective experience of another. He explains inter-pathic caring as entering the other's world of assumptions, beliefs, and values and temporarily claiming them, while 'bracketing' one's own.

The idea of 'bracketing' suggests one's self-entering status into another free from prejudices to which Swinton (2001:102) finds it challenging. For him, bracketing entails the suspension of one's beliefs and preconceptions in the outer world while adopting the position of objectivity and neutrality. As such, to bracket one's prejudices are neither possible nor desirable, rather a hermeneutical oriented inter-pathic approach calls for carers to acknowledge and constructively utilize their prejudices (Swinton, 2001:144). He thus explains that utilizing prejudice by the carers require them to possess enough critical self-awareness to be able to have access into the experience of others to understand, learn, and respect aspects of their situation. He further asserts that recognizing prejudices allow carers to feel secure with their own cultural identity so that they would not feel threatened as a result of encountering another worldview. Reconsidering the idea of bracketing in Ausburger's definition, one could understand it in connection to guest/host relationship where in a visit the guest ought to respect and temporarily adapt to the house tradition of his host. To effectively benefit from the visit, the guest must be conscious of his or her status in listening more and learning from the visit. As Augsburger (1986:10) postulates, the benefit of moving into the

world of another with openness and reverence is the return to one's own culture enriched, more aware, and more humbled.

After almost three decades from the conception of the term inter-pathy, Augsburg (2014:17) revisited his concept upon the acknowledgement of the need for its strengthening as a result of so many crises happening around the world. He thus reaffirms and stresses that the demand of inter-pathy is a profound reverence towards the worthiness and the sanctity of the other; noting that as a form of pathos, the inter-pathic interest is relationship with the other through passionate emotion and concerns toward the welfare of the other. To be more theological, inter-pathy can be understood as love for neighbour found in the words of Christ, "Love your neighbour as yourself" (Augsburger, 2014:20). The emphasis on respect and passionate concern to the existence of the other in inter-pathy interest inter-religious relationship.

In the context of inter-religious relationship, the inter-pathic idea from intercultural perspective that speaks of a temporary believe in what the other believes and value what the other values, might be challenging because each religious faith is unique. However, inter-religious inter-pathy opens room for interaction and friendship that expose religious beliefs and rites. In this case, respect and appreciation for what the other stand for should be displayed. The solemn mindset of experiencing the other's world of beliefs does not only communicate concern but aid learning that promotes inter-religious co-existence and tolerance. Thus, Swinton (2001:142) emphasizes that when a person enters a strange environment where almost everything is new, he or she must be prepared to listen and learn to avoid the chances of miscommunication and misunderstanding. When one is on a platform of learning, such a person must be free from prejudice. Like Augsburg's use of 'bracketing', one's belief should be shelved so as not to interfere with that of the other to allow for fair concentration, perception and exploration. Swinton stresses that the entering of the other's world of experience must be sincere and should view the worldview as though it was the only way of understanding the world, which will eventually enable the discernment and exploration of what is different from own. Therefore, inter-religious inter-pathy create room for tolerance, acceptance and learning from each other as religious groups. Another way of strengthening inter-religious relationship is through a model of entanglement discussed in the discipline of sciences with specific reference to physics. The concept which describes relationship between different particles was found relevant for interdisciplinary engagement in inter-religious relationship.

6.4.2. Inter-religious entanglement

A physicist, Ross McKenzie noted the increasing interest in the relationship between science and theology, indicating that before some few decades ago the two disciplines were generally perceived as being ‘at war’ and ‘contradictory’ (2004:242). He exemplified the interdisciplinary research engagement with popular publications appearing with titles like ‘The Mind of God, The God Particle, and The Physics of Immortality. Other examples include even atheistic scientists such as Richard Dawkins who publish materials with use of religious imagery and engages in the discussion concerning God and creation. Furthermore, in public science educational institution such as secondary schools for example in Nigeria, religious courses are taught to all students who are undergoing training in the field of sciences. Even in the universities, the growing interest is manifesting in what is reflected in the undergraduate courses (McKenzie, 2004:242). It could be ascertained that the experiences of, for example the dedicated and committed Christians and Muslims who are scientists by discipline may involve the feelings of the interaction between religion and science. According to McKenzie, the interdisciplinary engagement is not only limited to religion and science (mostly physics and biology) but includes, for example, philosophy and history as well (McKenzie, 2004:251). It is this interesting relationship that motivate my interdisciplinary discussion with quantum entanglement in relation to inter-religious transformative cooperation for Christian/Muslim implication.

Interdisciplinary researches have been conducted in the fields of science specifically on quantum entanglement with theology. For example, in considering the metaphor of Quantum entanglement in the works¹¹⁶ of Konigsburg (2017); Erisman (nd.); and Simmons (1999), implications for inter-religious dialogue, the Unity of God in Trinity; and a ‘Kenotic Trinity’ were stressed respectively. The concept of quantum entanglement is credited to Einstein, Podolsky, Rosen, and Schrodinger, with the theory¹¹⁷ explaining the way in which the independent particles correlate to predictably interact with each other regardless of how far apart they are (Rouse, 2006:1). The fascinating thing about the theory in relation to Christian/Muslim coexistence is the interdependency of the distinct particles where their differences are not in any way barriers to relationship but are able to function together in

¹¹⁶ Joyce Ann Konigsburg. “Relational Interreligious Dialogue: Interdisciplinary Arguments from Creator/Creature Theology and Quantum Entanglement”. Dissertation research submitted to the McNulty College and Graduate School of Liberal Arts, Duquesne University (Spring 1-1-2017); R. Daren Erisman. *Quantum Entanglement as a Metaphor for the Unity of God: An Analysis Informed by Pannenberg’s Use of the Metaphor of Field for the Spirit of God*. STSP 5900 Advanced Seminar in Theology & Science Graduate Theological Union, Berkeley, California. (nd.). And E L. Simmons. *Toward a Kenotic Pneumatology: Quantum Field Theory and the Theology of God*. *CTNS Bulletin*, 1999. 19(2):12.

¹¹⁷ According to Erisman (nd:2), the theory has been confirmed first in the experiments conducted by Alain Aspect and followed by others repeatedly, that particles separated by over ten kilometres, yet, still retains non-separability.

producing common energy. The interdependency state of being is the being-in-relation to each other, and the entangled particles remain interconnected within wavefunctions until an external influence, such as measurement, causes decoherence and disentangles them (Konigsburg, 2017:117). Thus, the Non-separability indicates the authenticity of the being as being-in-relation (Karakostas, 2008:256). In other words, the being together does not affect their individual distinctions, like Polkinghorne (2002:79) would describes the state analogically as ‘togetherness-in-separation’.

Quantum entanglement provides a framework of scientific concepts, processes, and language that aids communication and mutual understanding in inter-religious relationship (Konigsburg, 2017:102). Christian/Muslim inter-religious relationship in the context of quantum entanglement addresses exclusion, discrimination and the destructive effect of violent crisis. It encourages contributory participation in fighting common enemy and building a peaceful pluralistic society. As Konigsburg (2017:136) argued, the relational role of quantum entanglement reveals a model of interconnectedness for overcoming adversarial conditions in inter-religious relationship at one hand, at the other hand it represents a paradigm of unity with the consciousness of particularity. The use of quantum entanglement theory in Christian/Muslim inter-religious cooperation would strengthen and secure the coexistence of the religious groups. As such, the transformative model for cooperation and functional relationship among religious groups would thus be referred to as ‘inter-religious entanglement’. Inter-religious entanglement therefore promotes the co-existence of the religious groups who live with the conscious of their uniqueness, and the conviction that their co-existence produces energy for achieving common goal. In such a state of relationship, the religious groups need to secure and guide against any form of fundamentalism or extremism that may raise in opposition to the mutual co-existence. In view of providing inter-religious security, a model of ‘Wasatia’ would be adopted and argued in Christian/Muslim relationship in Northern Nigeria. The model of Wasatia reflect on how to address issues of extremism and radicalism, with the need to moderating religious teaching and preaching.

6.4.3. The model of Wasatia

The challenge to Christian/Muslim inter-religious entanglement would be the reality of their being different in togetherness, especially if the relationship is tempted by the weight of being distinct in the purposeful unity. In inter-religious entanglement, despite being different, the force that moves the relationship in congruence for collective achievement of common goal is the discussion on doctrinal points of convergence. I will argue the application of

‘Wasatia’ for the challenges of inter-religious entanglement in doctrinal differences, fanaticism and extremism.

‘Wasatia’ is a concept formulated by Mohammed Dajani in the context of Israeli/Palestinian conflict and became the founded of ‘Wasatia Movement’. The movement was the first Islamic Palestinian organization that calls for a negotiated peace with Israel suggesting the adaption of liberal values such as freedom of speech, tolerance, pluralism, rule of law, and respect for civil and human rights (Dajani, 2015:1). The word ‘Wasatia’ comes from Arabic ‘wasat’ which means ‘middle of the road’ or ‘centre of the circle’ which denote a balance of extremes for example between high and low, rich and poor, empty and full, courage and cowardice. It regulates and control relationship thus embodying moderation, centrism, justice, balance, and fairness (Dajani, 2007:1). For the English equivalent of ‘Wasatia’ Dajani use the term ‘moderation’ that reveals its meaning in the Qur'an as justice and goodness. He stresses on the avoidance of extremes and rejection of any form of radicalism; indicating that ‘Wasatia’ is an imbedded concept in Islam that has been neglected and argues the return of its popularity again.

Towards achieving his primary goal, Dajani identifies the target of his movement in Palestinian society as religious leaders, prisoners and ex-prisoners, women, youth, university faculty and students. The movement has a structured programme centred on themes like political and social reform, state-building, peace education, women’s empowerment, religious moderation, economic development and support for civil society. Knoepffler and O’Malley (2016:2) commended the ‘Wasatia’ movement of Dajani. They noted his wisdom in devising means of countering the motivations that lead to less moderate action and animosity, through initiating a trip involving some Palestinian students to the Holocaust memorial at the concentration camp at Auschwitz. It was the first experience for these Palestinian students going into the concentration camp to witness the historical memorial of Jewish suffering at Auschwitz. According to Knoepffler and O’Malley, the trip which was sponsored by the German Research Foundation (DFG) also did the same to Israeli students who visited Palestinian refugee camps to see and understand the suffering of the Palestinian people due to their 1948 Catastrophe. The Palestinian students’ visit to Auschwitz was considered a ground-breaking or barrier-breaking, as it was never done in the past.

Dajani’s approach to the ‘Wasatia’ movement, particularly the plan and execution of the Auschwitz visit was contested and protested among his academic colleagues that

consequently led to his resignation from the university. Yet, he insisted on teaching about the Holocaust in Palestine as an urgent need for alleviating the rising tensions in the current Israeli-Palestinian conflict. Dajani (2015:2) believes the Holocaust is a strange most tragic event in the human history to most Arabs and Palestinians so that teaching about it among them is needed, even though he is aware of its challenges and difficulty due to the ongoing conflict. As a strategic approach, he represents moderation in his work on developing teaching materials on the Holocaust for Palestinian students in Arabic. Knoepffler and O'Malley (2016:6) argues that it is imperative that the Palestinian students get to know their 'other' – the Jewish Israeli which requires understanding their past and why they act. They assert that the Holocaust is a central event in the lives of the contemporary Israeli Jews thus, the visit to the memorial at Auschwitz opens an opportunity of building a knowledge through empathy by 'experiencing their suffering'. Knoepffler and O'Malley rightly noted that 'Wasatia' which describes moderation offers a vision of ethical action based upon Muslim teaching and traditions that has much to offer not only the Palestinian people.

The concept of 'Wasatia' can be applied in Muslim/Christian situation in Northern Nigeria in addressing the complexities of religious extremism, inferiority vs. superiority, minority vs. majority, discrimination and exclusion, etc. The efforts will involves building of bridges where trust have been lost, breaking barriers that make the religious groups live in encapsulated state with preferred segregated geographical locations. The growing challenge of the religious groups will be tackled with the adaption of Dajani's emphasis on moderation, justice and fairness in inter-religious relationship. The next section will contribute through contextualizing some of the messages that promotes moderation, justice and fairness in inter-religious relationship through metaphoric use of local proverbs.

6.5. Promoting inter-religious relationship through metaphoric use of local proverbs

Some of the empirical responses in the research reflected the use of local proverbs in Northern Nigeria in communicating messages related to healing and reconciliation. The examples of such responses motivate the contribution in this section through metaphoric use of local proverbs in addressing dysfunctional relationship. Some of the empirical responses reflecting local proverbs are as follows:

What illiteracy brings about is violence nothing more. Illiteracy also makes a person easily accept whatever he/she is told and reacts foolishly in its instructions. There is a

Hausa proverb that says, ‘illiteracy is darker than the night’¹¹⁸; so those with shallow religious understanding are usually the victims of deception, this is why it is very important for one to fight illiteracy (JR9).

The effects of these challenges are pretence, Christians and Muslims are just living together but not in good terms, the state of living could be likened to Hausa proverb that says ‘Zaman Doya da Manja ake yi’¹¹⁹ (BR25).

A Hausa proverb says: “one piece of broom cannot sweep except in bunch”¹²⁰ therefore, we need unity – we should accept each other because God wants it so that both Christians and Muslims live together. As a child I know of both Christians and Muslims attending to each other’s occasions like weddings and naming ceremonies, so to ensure peaceful coexistence we need to restore that abandoned tradition (FR36).

In considering key components of a hermeneutical process for addressing challenges, Thesnaar (2012:224) includes the use of ‘metaphor’, which he describes as a creative way of utilizing language in communicating meaning that cannot be expressed in a rational language. Proverbs are one of the metaphorical tools that is commonly known and used especially in Africa. In Nigeria the diversified cultures are known of many proverbs which are meant to express wisdom through a short form of sentence. According to Usman et al (2013:37), in Nigerian context like others in Africa, expressions are made rich and intelligent when proverbs are used. They noted some various definition of proverb, and pointed the central idea as “an adage, saying, maxim, precept, saw or any synonym of such that expresses conventional truth”. Some proverbs have both literal and figurative meanings, either of which makes perfect sense. However, more often, they have but one of the two, in which the Nigerian writers articulate the rich cultural ethos in their creative works to reinforce meanings (Usman et al, 2013:38). The three Nigerian major ethnic groups – Igbo found in southeast, Yoruba in southwest, and Hausa/Fulani in the north, are all known of the richness of proverbs popularly known and used in the various regions. The Hausa proverbs commonly used all over Northern Nigeria would be considered.

The Hausa word for proverb is ‘Karin Magana’ and it is one of the oldest and most important genres of tradition, which form part and parcel of the Hausa culture. The proverbs are wise sayings, which form an essential part of the experience and way of life of the people who produce them. The Hausa people use their proverbs as indigenous knowledge in transmitting knowledge, checking social vices, exhibiting kindness, issuing warnings and cautions; which are often expressed metaphorically (Ademowo and Nuhu, 2017:43). According to Mode

¹¹⁸ The Hausa version says ‘rashin sani tafi dare duhu’

¹¹⁹ See chapter two (2.3.2 under theme 5) for meaning.

¹²⁰ The Hausa version says ‘tsinsiya daya bata shara sai an hada’

(2015:56), Hausa proverbs have the potential to prevent and resolute conflict, promote peace and peaceful coexistence in the society. In this context, the use of local proverbs in Northern Nigeria will be argued as means of creating functional relationship among the religious groups through communicating messages of for example, hospitality, security, reconciliation, relationship, and learning and understanding¹²¹. Some of the Hausa local proverbs¹²² used in Northern Nigeria are exemplified below in a thematic form:

Theme 1. Hospitality and Functional Relationship

The above theme emerged from the following proverbs which are presented with their literal translations and meanings.

1. Proverb: ‘Ba Baƙo ruwa kasha labara’

Translation: Give a stranger some water and you will get stories/information from him/her.

Meaning: Welcome a stranger (with water) and you will gain from him or her. The proverb encourages hospitality and relationship.

2. Proverb: ‘Shinfidar fuska tafi ta tabirma’

Translation: A smiling face is better than the offer of a mat

Meaning: In Hausa land the offer of a mat (as seat) for a guest signifies a warm welcome. Therefore, the message of the proverb implies that a smiling face welcome better than the offer of a mat to a guest. The smiling face of the host makes the guest feel comfortable and accepted.

3. Proverb: ‘A so kare har jelarsa’

Translation: A dog should be loved up to its tail

Meaning: The proverb implies wholehearted love without reservation and without condition. Loving someone despite the person’s weakness, and belief.

4. Proverb: ‘Shudeni in shudeka’

Translation: tidy me and let me tidy you

Meaning: This proverb simply communicates the message of reciprocal caring. Like the Biblical ‘ion sharpens ion’ (Proverbs 27:17).

¹²¹ For more pro-healing and reconciliation concepts on hospitality, proverbs, riddles, metaphor, language use and so on from African perspective see Gathogo, J. 2008b. *Some expressions of African hospitality today*, Pp. 276-278 (Cf. Gathogo, J. 2008a. *African Philosophy as Expressed in the Concepts of Hospitality and Ubuntu*. Pp. 39-53).

¹²² Some of these proverbs are adopted from the works of Usman et al (2013), Usman (2014), Abdulkadir & Abdullahi (2015), Mode (2015), Ademowo & Nuhu (2017), Merrick, (1905), Abubakar, (2015).

5. Proverb: ‘Hakuri maganin zaman duniya’

Translation: Patience is the medication for living in the world

Meaning: People need patience to live together with one another in the world.

Theme 2. Security: Caution and Warning

This theme is realized from the following proverbs:

1. Proverb: ‘Abokin barawo, shima barawo ne’

Translation: The friend of a thief is also a thief

Meaning: The proverb caution companions to be sure who they hang-out with, as the proverb implies that a friend to a thief is also a thief.

2. Proverb: ‘Rigakafi ya fi magani’

Translation: Prevention is better than cure

Meaning: The proverb encourages the avoidance of what is capable of causing conflict in the society.

3. Proverb: ‘Kaikayi ta komo kan masheki’.

Translation: the chaff is gone back to the winnower

Meaning: The essence of winnowing is to separate between the chaff and the grain thereby having the former blown away as not needed by the winnower. The proverb thus implies caution, as it teaches the possibility of one’s wickedness coming back to self, thus discouraging wickedness among people.

4. Proverb: ‘Baki shike yanka wuya’

Translation: It is the mouth that cut the neck

Meaning: The proverb warns about careless utterances as it is dangerous and worth producing a state of devastation. It is like the Biblical warning on the negative use of tongue in James 3:5ff.

5. Proverb: ‘Abinda Babba ya hango, Yaro koya hau rimi bazai ganiba’

Translation: What an adult sees from the ground, a lad cannot see even if he climbs a silk-cotton tree.

Meaning: The proverb teaches the youth to listen and receive counsel from adults, especially in decision making adult are to be consulted as they have the experience and the knowledge than the younger ones.

Theme 3. Towards Conflict Resolution

The following proverbs identified the theme on conflict resolution.

1. Proverb: 'In bera na da sata daddawa ma na da wari'
 Translation: If the rat steals, then the locust bean cake also has an attractive smell.
 Meaning: This proverb draws attention to the idea that both the two parties may be at fault. Therefore, in conflict resolution both the victim and the perpetrator should be given opportunity to speak out how they feel. Each party need to confess, similar to Thesnaar's (2011:30) suggestion: what I have done; what was done to me; and what I failed to do.
2. Proverb: 'A yi maza dai, a fitar da jaki daga duma'
 Translation: Be quick in getting the donkey out of the gourd.
 Meaning: This proverb serves as an exhortation to solve problems quickly when they appear and even during the crisis.
3. Proverb: 'Matar na tuba bata rasa mijin aure'
 Translation: A woman who says 'I am sorry' would not lack a husband to marry.
 Meaning: The proverb though focusing on women, encourages confession in reconciliation process. Teaching that the one who confess does not lose out anything, rather gains.
4. Proverb: 'wanda ya daure kura shi zai kunce shi'
 Translation: Whoever tied a hyena should be the one to untie it.
 Meaning: The proverb communicates that the perpetrator is responsible for reconciling with the victim. It implies and encourage people to solve their problems by themselves. Knitter (2012:398) suggests similar thought in one of his theses about the power of religion in conflict resolution and escalation; unless the religions become part of the solutions, they will certainly continue to be part of the problem.

Theme 4. Community life: Love, Peace and Unity

The theme emerged from the following proverbs:

- Proverb: '*Zaman lafiya yafi zaman dan sarki*'
 Translation: To live in peace is better than to be a Prince
 Meaning: This proverb reiterates the importance of peaceful living as it cannot be compared with being a Prince (a position and title that is prestigious).
- Proverb: *Kada kaza tayi murna don ta ga ana jan hanjin yar'uwarda*
 Translation: The hen should not rejoice because it has seen the entrails of its companion being drawn out

Meaning: The proverb teaches that a person or group should not rejoice over the misfortune of another as it could happen to anyone or group.

- Proverb: ‘Maso fada wawa’

Translation: A quarrel-loving person is a fool.

Meaning: The proverb discourages quarrelling not only because the one engaged in it is referred to as fool, but it triggers tension and cause violence affecting both parties involved.

- Proverb: ‘harshe da hakori sukan saba’

Translation: Friction does happen between tongue and teeth.

Meaning: The proverb draws the attention of all parties concerned in a dispute that friction is normal and part of everyday life. Just as tongue and teeth lives together, sometime the former mistakenly receive a bite from the latter. The proverb thus reminds people that friction and misunderstanding are not strange in relationship, however, what makes it odd is to allow the friction to degenerate (Mode, 2015:60).

- Proverb: ‘Hannu daya baya daukan jinka’

Translation: One hand cannot lift a hut

Meaning: The proverb implies a communal life that requires team work as against individualistic life. It communicates the message that no one can make things done alone, as there is always need for helping hands.

- Proverb: ‘Dan’uwa rigar kaya’

Translation: Brotherhood is a coat of thorn

Meaning. As a figurative statement, the proverb means that brothers could live together despite difficulties. A similar Tangale saying puts it, ‘mollen wok lawusin’, meaning that brotherhood is hair in the nostril. The removal of such hair is difficult, but when forced out it create tears in the eyes. According to Tadi (2013:156), “the metaphor expresses the inseparable nature of brotherhood. The bonds of brotherhood are painful to sever. Whatever their differences, whatever the circumstance, brothers often stand together particularly in trying times.” The Tangale people, just as the Africans, do not use the term ‘brother’ in an exclusive sense of nuclear family, but includes the extended family members and even those who are not biologically

related but lives together, are often addressed as ‘molli.’ The proverb also encourages patience in relationship as members experience external hardship.

Theme 5. Towards learning and understanding

The theme comes from the following the proverbs:

- Proverb: ‘Gaskiya dokin karfe, makaryaci ba zai hau ba’.

Translation: Truth is an iron horse; a liar will not ride on.

Meaning: The proverb affirms the power of truth, as when it is told nothing can suppress it. It encourages people to insist on telling the truth in all circumstances.

- Proverb: ‘Resshin sani ya fi dere duhu’.

Translation: Lack of knowledge is darker than night.

Meaning: In describing lack of knowledge as darker than night, the proverb implies seeking to know rather than to be ignorant and living in darkness.

- Proverb: ‘Waiwaya maganin mantuwa’.

Translation: Looking back is a medication not to forget.

Meaning: The proverb stresses the importance of reflection and remembering the past to guide against reoccurrence of negative events.

The metaphoric use of proverbs in bridge building and strengthening inter-religious relationship would be effective because Hausa is the Northern Nigerian regional language, and it is taught in primary, secondary schools, and tertiary institutions in the region. The use of proverbs is cherished among both young and old in the society.

6.6. Conclusion

The goal of this chapter through the pragmatic task contributed towards creating an inter-religious functional relationship among the two religious groups in Northern Nigeria. The contribution was first made in response to the Christian/Muslim dysfunctional relationship where the empirical findings were utilized, and decoloniality argued against coloniality that promotes dysfunctional relationship. The traumatic state of the adherents was responded through a proposal of pastoral hermeneutical process that demand revisiting the past for transformation. In this case, storytelling is a productive method for both victims and perpetrators towards restorative justice. The second contribution was in the area of inter-

religious transformational relationship where the Kritzinger's model was adopted and strengthened with a framework I formulated. The third contribution was on securing the inter-religious relationship through the concepts of inter-pathy, entanglement, and Wasatia. The fourth contribution was in contextualizing inter-religious functional relationship using metaphoric local proverbs in communicating messages of forgiveness, reconciliation, justice, warning, unity etc. The next chapter concludes the entire research work by summarizing, presenting results and recommendations.

Chapter 7

Conclusion of the Study

7.1. Introduction

The study was conducted from both empirical and non-empirical research perspectives with the former focusing on gathering data from the Northern Nigerian context of Christian/Muslim relationship and their challenges. The non-empirical research concentrated on literature review that provided theoretical information towards the interpretation of the context, exploring the normative theological interpretation and discussed pragmatic contribution in responding to the challenge of the inter-religious co-existence in Northern Nigeria. As a concluding chapter, the research question(s) and goals of the study indicated in chapter one (1.5 and 1.6) were revisited to assess whether they were addressed. The summaries of the chapters, contribution of the general study, and recommendations from the research and research participants would be presented in this chapter.

7.2. Conclusions

The conclusion focused on the goals and the research through the study questions and drew from the empirical and non-empirical results to identify new insights as pragmatic contributions.

7.2.1. Research question revisited

In focusing the research “Healing and reconciliation in a dysfunctional relationship: Towards inter-religious functional relationships in Northern Nigeria”, the problem set to be addressed is centred on the state of Christian/Muslim dysfunctional relationship. In view of this, the study was guided by the following main research question:

1. From a pastoral care perspective, how can the theological concepts of healing and reconciliation address the dysfunctional relationship among Christians and Muslims in Northern Nigeria?

And the following sub-questions

1. What is the state and extent of dysfunctional relationship among Christians and Muslims in Northern Nigeria?”

2. “How can inter-religious functional relationship among Christians and Muslims in Northern Nigeria be achieved from a theological perspective?”

The main question was addressed in chapter five through exploring the relevance of pastoral care and the understanding of the theological concepts of healing and reconciliation from both Christian and Muslim perspectives in setting norms for interpreting the context towards making appropriate pragmatic contribution. The first sub-question was considered through both empirical and non-empirical investigation carried out in chapters two and four with the results presented in appendix 18. The interpretation to the occurrence of the challenges among Christians and Muslims was conducted in chapter three through explanation of the concept of dysfunctional relationship and the understanding of the background to inter-religious co-existence in Northern Nigeria. The second sub-question was addressed in chapter six in responding to the dysfunctional state through healing process, decoloniality, inter-religious transformational relationship, strengthening and securing inter-religious relationship, and metaphorical use of local proverbs in inter-religious relationship.

7.2.2. Research goals revisited

The goals of the study were designed to help in answering the above research questions as a way of addressing the stated problem of the study (1.3). The goals were as follows:

1. To investigate the context of Christian/Muslim dysfunctional relationship in Northern Nigeria with the aim of understanding what is happening. This was done through three major headings: a theoretical context of Christian/Muslim dysfunctional relationship in Northern Nigeria, an empirical understanding of Christian/Muslim dysfunctional relationship in Northern Nigeria and a theoretical understanding and practice of healing and reconciliation among Christians and Muslims in Northern Nigeria. The goal was accomplished in chapter two.
2. To seek the interpretation to the occurrence of dysfunctional relationship through exploring the concept of dysfunctional relationship; the significance of human relationship; a theoretical consideration of British colonial inter-religious relationship; and an empirical interpretation to the occurrence of dysfunctional relationship. The goal was considered in chapter three.
3. To empirically examine the state, extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria. The empirical study was carried out through the research design explained in the methodology. As a qualitative

research, the data was collected using in-depth interview method and analysed with a thematic method. The goal was addressed through the methodology explained in chapter four.

4. To explore the theological concepts of healing and reconciliation from a pastoral care perspective through considering the following main areas: the relevance of pastoral care; healing and reconciliation, inter-religious examples of Jesus Christ and Prophet Mohammed in relation to healing and reconciliation and inter-religious functional relationship from a theological perspective. The goal was considered in chapter five.
5. To determine strategic plan of action towards inter-religious functional relationship among Christians and Muslims in Northern Nigeria. This was done through the following headings: responding to Christian/Muslim dysfunctional relationship; inter-religious transformational relationship, strengthening and securing inter-religious relationship and promoting inter-religious relationship through metaphoric use of local proverbs. The goal was carried in chapter six

The goals were addressed through the Osmer's four tasks of practical theological interpretation. The first and third goals of the study that investigated the context of Christian/Muslim dysfunctional relationship from both empirical and non-empirical were addressed through descriptive-empirical task. The second goal that sought the interpretation to the occurrence of the dysfunctional relationship was accomplished through interpretive task. The fourth goal was addressed through normative task in exploring the theological concepts of healing and reconciliation from a pastoral care perspective; and the fifth through pragmatic task determine strategic plan of action for making contribution towards realizing inter-religious functional relationship in Northern Nigeria.

7.2.3. Conclusions from empirical study

The empirical study was a qualitative research with data collection method of interview among selected religious leaders in three sampled states of Northern Nigeria. The summary of the empirical findings is presented based on the following eight units of evaluation corresponding to the interview questions.

1. The challenge of Christian/Muslim relationship

The question to this unit of evaluation was “What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship? From the responses, the following themes emerged:

- Inter-religious Ignorance has made individuals and or groups to consider adherents of other religious groups with hatred.
- Lack of inter-religious understanding results to intolerance and favouritism among the two religious groups.
- Social and religious distinct identity among the religious groups is affecting inter-religious cordial relationship.
- Religion is manipulated by religious and political leaders for personal and or group interest.
- Inter-religious ignorance makes both adherents vulnerable and accessible by enemies of unity.
- Inter-religious ignorance can produce and maintain constant reoccurrence of sad events among the religious groups.
- Inter-religious ignorance has made the religious adherents to keep confusing crisis among ethnic, politics and religion, thus making crisis to alternate among the three.
- Social media has been misused for spreading inter-religious ill information that triggers more tension among the adherents.
- Struggle for dominance as challenge of Christian/Muslim relationship is seen as another form of Jihad against the Christians.
- Claim of a geographical location by one religious group make the other aliens thus denied citizenship.
- Religious fanaticism and extremism would not allow the relationship between Christians and Muslims to be cordial.
- Lack of exposure to the reality of inter-religious understanding has made some religious leaders to mislead religious adherents into engaging in contrary things from what religious books teach.
- Some religious adherents are both illiterates and ignorant of the religious knowledge and therefore are often mislead.
- Some religious leaders are described as half-baked with the knowledge of the religion which they preach and teach. Therefore, they preach and teach their members only what they know and believe.

2. The extent and effects of dysfunctional relationship

The question to this unit of evaluation was “How would you describe the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?” The following themes emerged from the responses:

- Youths are abused for personal political interest as they are often used as tools for causing political and religious mayhem.
- An individual or group that is self-centred practice injustice against others in the community.
- Discrimination among Christians and Muslims is very common to the extent that even residential quarters are polarized.
- Christians and Muslims live with fear and suspicion of each other so that trust is completely lost amongst them.
- The relationship between Christians and Muslims is likened to a Hausa proverb ‘Zaman Doya da Manja ake yi’ (see page 59 for meaning).
- The effects of the challenges among the religious groups keep triggering and resulting to violent crisis.

3. The effort of leaders in addressing the challenges.

The question for this unit of evaluation was “What are the leaders’ efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?” The following themes emerged from the responses:

- Religious Leaders are proactive and ensure that the situation is doused in the event of crisis.
- There are good and bad leaders in this regard, while the good are making positive efforts, the bad sabotages.
- Some religious leaders are described as cowards.
- Religious leaders have abused and compromise their work by putting much desire on materialism and sometime been used by politicians as campaign agents.

4. The critique of leaders’ contribution

The question in respect to this unit of evaluation was “What is your critique of the leaders’ strategic approach in addressing the challenges of Christian/Muslim relationship in Northern Nigeria?” The following themes emerged from the responses:

- The strategic approaches such as teaching and preaching for addressing the challenges are applauded for others but for some are hypocritical.
- The strategic approach of holding meetings and reporting crisis to security agents are not enough and should not just be relied upon.
- The strategic approaches of some leaders are selfish without fear of God and the interest of the unity of the religious groups.

5. The Understanding of Healing and Reconciliation

The question for this unit of evaluation was: “What is your understanding of healing and reconciliation in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?” The following themes emerged from the responses:

- There must be understanding on both sides and acceptance to forgive and reconcile towards restoring the broken relationship.
- Healing and reconciliation are understood in the context of 2Chronicles 7:14 revealing humility, repentance and forgiveness that produce a healed society.
- Healing and reconciliation understood as to let go and forget what has happened between two parties.
- Healing and reconciliation are identified as remedy for misunderstanding between two parties.
- Healing and reconciliation are perceived as not possible terms for the situation in Nigeria because government seems to be in support of the perpetration against the other religious group.

6. The Relevance of Healing and Reconciliation

The question to this unit of evaluation was “How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?” The following themes emerged from the responses:

- Healing and reconciliation are relevant for the crisis and dysfunctional state of Christian/Muslim relationship, and for their survival and co-existence in the region together.
- Healing and reconciliation are relevant for the idea that the two religions teach and encourages the practice.
- Healing and reconciliation are not relevant or else there should be conditions attached, otherwise attempts will be hypocritical.

7. Application of Healing and Reconciliation

The question to this unit of evaluation was “How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?”

The following themes emerged from the responses:

- Healing and reconciliation through good leadership from religious leaders and good governance from office holders’ political and civil servant of ensuring justice in the discharge of responsibilities.
- Healing and reconciliation through the denial of homogeneous composition and striving towards the promotion of heterogeneous society with respect to religious diversity.
- Healing and reconciliation through building bridges between Christians and Muslims in Northern Nigeria for cordial inter-religious relationship.
- Healing and reconciliation through inter-religious learning in public and private schools among the two religious groups.
- Healing and reconciliation through the activities of inter-faith initiatives and dialogues among Christians and Muslims.
- Healing and reconciliation through religious adherents’ “self-medication”, since everyone knows what is good for himself or herself.
- Healing and reconciliation through obedience to the laws of the land, and through regulatory body.
- Healing and reconciliation through joint efforts from intentional government policy, religious policy, non-governmental organizations, and civil society organizations.

8. Functional Relationship among Christians and Muslims

The question to this unit of evaluation was “What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?” The following themes emerged from the responses:

- Avoid provocation and spread of rumour – they are flammable to religious violence.
- Engage in inter-religious relationship and interaction.
- Christian and Muslim leaders should emulate Jesus Christ and Prophet Mohammed respectively.

- There is need for inter-religious understanding and learning among the religious groups to enhance meaningful inter-religious relationship and tolerance.
- To build and encourage inter-religious respect and peaceful co-existence among members of the religious adherents, Pastors and Imams must teach members the need.

The empirical study reveals that there are challenges of Christian/Muslim co-existence in Northern Nigeria, and the extent and effects are alarming thus creating inter-religious tension that leads to violence. The contribution of leaders is twofold: while some work towards addressing the challenges, others are not only sabotaging but are part of the problem. Even though the application of healing and reconciliation are argued to be conditional by some respondents, the terms are overwhelmingly believed to be relevant in addressing the Christian/Muslim dysfunctional relationship.

7.2.4. Conclusions from the literature review

The literature review was conducted in three chapters (2, 3, 5, & 6). The summary of each chapter is presented as follows.

Chapter two: Understanding the context of dysfunctional relationship among Christians and Muslims in Northern Nigeria

In the quest for understanding the context of Christian/Muslim dysfunctional relationship through descriptive-empirical task from a theoretical perspective, the chapter discovered some challenges and practices in the context of healing and reconciliation. According to researchers (such as Best, 2001; Sodiq, 2009; Sampson, 2012; Adegbulu, 2013; and Mulders, 2016), the region of Northern Nigeria has experienced periodic religious crises that has caused a state of devastation. The religious crises prevail and becomes a recurrent event affecting almost all the states of Northern Nigeria thus creating a deep-rooted trauma among the victims (Abdu, 2010:220, cf. Sampson, 2012:107-112). Some scholars argued the causes for religious crises as alleged provocation and blasphemy (Joseph & Rothfuss, 2012: 79-80, cf. Gwamna, 2010:64-66), scapegoating (Griswold, 2010:23), religious polemics, intolerance, religious hatred and blackmail, and extremism (Omotosho, 2003:25-30), condemnation of other religious groups as pagans (Sodiq (2009:657). The causes of the crises further stressed the practices of exclusion and discrimination among the religious groups. Research reveals some areas of discrimination as follows: religious encapsulated community (Kwashi, 2004:62, cf. The Royal Islamic Strategic Studies Centre. 2012:9), denial of right of occupancy (Bavier, 2011:2, cf. Human Rights Watch, 2006:3), discrimination in employment

and promotion, education, access to and provision of public services, and construction of religious places of worship, (CSW, 2008:4-8, cf. Mulders, 2016:29, and the 21st century Wilberforce Initiative, 2016:1).

The challenge of Christian/Muslim co-existence continuous with religious disparity in the 1999 constitution of the Federal Republic of Nigeria. Despite the statement in section 10 that prohibit adopting any religion as a state religion, the constitution contains direct exclusive references to the adherents, religion, and institution of a single religious group (e.g. sections 244, 245, 247, 261, 262, and 277 of the constitution). The manifestation makes the religious beneficiary to describe the status of the constitution as religious, while the other group whose identity is excluded sees it as secular. The controversy on the status of the constitution was created by the lack of express statement that identifies it as either secular or religious. Even though the constitution contains provisions that relate to religion (e.g. section 10, 15 (2), 17 (3), 23, 38 (1, 2, & 3), 42 (1). The constitutional provision of section 10 was challenged by a demand of Sharia law in Northern Nigeria where twelve states adopted it as the basic source of laws in their states (Oba, 2011:884). While the demand was made by a religious group for her personal benefit, the other religious group objected the implementation on the ground that the state is multi-religious. The controversy became the trigger of the inter-religious violence described in chapter two (2.2.1) as ‘Sharia crisis’. Despite the constitutional provisions of social objectives (Section 17) and fundamental rights (e.g. sections 33, 34, 41, & 42) in respect for freedom, equity and justice, the religious groups continue to experience the challenges from discrimination and denial of fundamental rights. The challenge of religious education was discussed as part of the dysfunctional relationship where in some states, religious studies is only allowed for one religious group with the denial of the other.

In exploring what is going on among Christians and Muslims in Northern Nigeria, the empirical research findings presented in appendix 18 reveals the context of the dysfunctional relationship. The explanation of the context continued with a theoretical understanding of the practice of healing and reconciliation where inter-religious dialogue and bridge building were identified as means. Dialogue was discussed from the historical perspective of the practice in Nigeria which started as a way of responding to the inter-religious crisis. The practice continued with challenges from the abuse and misuse of the concept or the religious leaders’ attitude which culminate at ineffective result (Joseph and Rothfuss (2012:83 cf. The Royal Islamic Strategic Studies Centre, 2012:9). The need for reconsideration of the use of dialogue in order to address the challenges was advocated (Joseph and Rothfuss, 2012:83). As part of

what could be regarded as dialogue of discourse and action as argued by Gwamna (2010:174), inter-religious bridge building was discovered in practice in all the three geopolitical zones of Northern Nigeria.

Chapter three: An interpretation to the occurrence of dysfunctional relationship

The chapter considered the concept of dysfunctional relationship; the understanding of human relationship; the British colonial era; and the empirical findings for drawing theories of understanding and explaining why the challenges of Christian/Muslim co-existence are occurring. In sociology, societal assumption for functional relationship among citizens is the ability to enjoy the fundamental social objectives and fundamental human rights consistently, making the practice a norm. According to Durkheim (1960:83-84), the idea of functioning was conceptualized in the context of social life and sociology that sees social institutions in connection to their positive contribution to the harmonious functioning of the society. In relation to sociology of religion, Maduro (1982:118) asserts that social conflict is considered an accidental reality in the functioning of a society as a result of lack of a contribution by religion to the social equilibrium thus seen as dysfunction. He points that any dysfunction on the part of religion due to lack of contribution to the social equilibrium in a certain social context is seen as deviating from the normal practice and therefore sociopathic. In other words, any disorder as resulting from the insufficient presence of interaction or lacking participation from individual or group which is the basic force of producing solidarity in the social process, thus make the society dysfunctional (Durkheim, 1961:475-476). Dysfunctional relationship depicts activities in relationship that are injurious to a society or activity that has harmful or unpleasant consequences (Bruce & Yearly, 2006:79).

Similarly, psychology understands the term ‘dysfunctional’ as any impairment, disturbance, or deficiency in behaviour or functioning. When such understanding is applied among people living together, the dysfunctional state of impairment makes members feel incapable of enjoying their closeness and self-expression in discharging their responsibilities (VandenBos, 2007:307). The situation of people in the state of dysfunctional relationship develops behavioural signs such as anger, fear and suspicion that defines their dysfunctional realities. The role of functional relationship in a group includes being the harmonizer, the compromiser, the encourager, who offers praise and support, the comedian who relieves tension and raise morale through humour (VandenBos, 2007: 785). On the other hand, dysfunctional relationship does not emotionally support the participants, it does not foster

communication among them, and does not prepare or fortify the relationship for life in the larger world (Tessina, 2008:1).

Dysfunctional relationship abuses one of the several identifiable roles adopted by members of a group who perform behaviours to maintain or enhance interpersonal relationships within the group (VandenBos, 2007: 785). When the behaviours associated with a role are poorly defined, VandenBos asserts that the role ambiguity may occur just when the group members occupy two or more roles that call for incompatible behaviours, the result may be role conflict thus introducing dysfunctional relationship among the members. Therefore, dysfunctional relationship from a psychological point of view describes relationships where among the group members some or all does not play their roles adequately as expected because there is no cooperation that gives emotional and moral support to the members. Members in a society co-exist cordially when relationship is functional, but when it is on the contrary, dysfunctional relationship keep prevailing. Human relationship is about social support that entails reliance upon one another for the purpose of meeting certain basic needs (Badr et al, 2001:11). Manipulated relationships, misused or abused for personal or group benefit it introduces dysfunctional state.

To further understand Christian/Muslim inter-religious relationship in Northern the background which is the British colonial era was considered. The dysfunctional state of Muslim/non-Muslim relationship was evidently marked by distinct identities in the colonial era through the attachments of superiority and inferiority statuses to the two religious groups in the region. The inter-religious relationship in the colonial era was built on the principle of segregation and intolerance. The inter-religious co-existence continued in a dysfunctional way into the post-colonial period with Christian/Muslim relationship. The empirical finding attests to some of the reasons behind the practice of dysfunctional relationship which includes the following themes: (1) social and religious distinct identity among the religious groups. (2) Manipulation of religion for personal or group interest. (3) Struggle for dominance referred to as a form of Jihad. (4) Claim of a geographical location by a religious group. (5) Religious fanaticism, extremism, and fundamentalism. (6) Inter-religious Ignorance. (7) Illiteracy and ignorance among religious adherents. (8) Some religious leaders are described as 'half-baked'. (9) Lack of exposure to the reality of inter-religious affairs. And (10), intolerance and favouritism

Chapter five: Healing and reconciliation from a pastoral care perspective

The normative task of exploring the theological concepts of healing and reconciliation from a pastoral care perspective was considered in this chapter. The relevance of pastoral care was discovered from the nature of its sub-discipline and practice. Pastoral care is based on the expression of deep concern for human beings without discrimination (Lartey, 2003:26). It engages in the affairs of human suffering, creating an environment that makes people live in hope with human dignity in the face of their sufferings (Louw, 2008a:15). The historical origin of the concept 'pastoral care' comes from the ancient tradition of the Greek world of the use of 'soul care' which later during the Middle Age, its Latin term 'cura animarum' became the technical term. 'Cura animarum' as the classical formulation for pastoral work passed through paradigm shifts in the focus on kerygmatic and therapeutic pastoral care tasks. The last shift discussed was the argument in favour of a hermeneutical approach within pastoral care which in moving away from the approaches of kerygma and client centred. The shift was stressed on process as the focal point within a given context with interest in understanding and interpreting occurrence. The emphasis on hermeneutical process stresses the discussion on the understanding of the theological concepts of healing and reconciliation.

Healing was discussed from both Christians and Muslims understanding of the concept. In pastoral care Louw (2008b:433) asserted that healing represent and display a theological interpretation as its relevance is indicated in a theological perspective such as spiritual healing referring to a new state of being (Cor. 5:17); new state of mind through peace (Eph. 2:14); new attitude and way or mode of doing and living (Gal. 5:16, 22-23); and indicating wholeness that implies purposefulness and direction (Rom. 8:24). The discussion helped understand health in relation to healing, and Christian and Muslim perspectives agreed on the idea that being human is synonymous to being healthy (De Gruchy 1989:43 cf. Ansari, 2009a:1). Therefore, healing refers to the journey towards becoming fully human. The journey requires pastoral hermeneutical process which includes storytelling in revisiting the past.

The discussion on reconciliation revealed that reconciliation is an ambiguous term that is confronted with a lot of debate. The contesting nature of reconciliation has brought about the cacophony of voices in the understanding of the term. The contesting voices has made people to speak of reconciliation that is 'true' or 'real' or 'authentic' which implies that there are some forms that are 'cheap' or 'false' and fake (Conradie, 2013:14). The exercise of remorse, confession and forgiveness were discussed with the consciousness to the challenges

surrounding the terms that often results to what Louw (2015:543) calls neurotic and pathology of forgiveness.

From the Muslim perspective, reconciliation was considered key element in Islamic traditions of peace, in this process, the Qur'anic principle of 'afu' (pardoning) plays a central role (Mohamed-Saleem, 2016:64). The principle of 'afu' is regarded as an act of 'ihsan' (goodness) and repeatedly stressed in the Qur'an urging Muslims for example in Qur'an 42:37 to adopt 'afu' as a way of reconciliation (Mohamed-Saleem, 2016:64). The Prophet was instructed by God to forgive as says the Qur'an "Keep to forgiveness (O Muhammad) and enjoin kindness and turn away from the ignorant" (Qur'an 7:99). He practiced forgiveness and enjoins his followers to do the same. The examples of Jesus Christ and Prophet Mohammed were considered in relation to inter-religious interaction motivated by compassion and love. Jesus was not opened to people based on their religious affiliations and so-called piety, but on needs that he saw among different religious groups and compassionately reached out. He reacted against exclusion and discrimination, being conscious of the needs of people regardless of their religious or social adherence and broke the barriers and interacting with people who were excluded (De Young, 1997:53).

Similarly, Prophet Mohammad had several interactions with individual and Christian groups in his time that lead to relationship of inter-religious understanding (Acar, 2005:1). The inter-religious relationship resulted to meaningful co-existence. For example, the Prophet had a close relationship with Waraqa Ibn Nawfal, a Christian monk (Sodiq, 2009:647), he trusted the Christians as good people thus sending his follower for security and protection in Abyssinia (Ethiopia) when there was persecution in Mecca (Sodiq, 2009:647), he had fruitful dialogue with the Christian delegates from Najran (Muir, 1923:458). According to the Qur'an, Muslims and Christians are close in amity (Qur'an, 5:82), Muslims are not to dispute with People of the Book (Qur'an, 29:46) and Muslims are to involve in dialogue with People of the Book (Qur'an, 3:64).

Inter-religious functional relationship was considered from theological perspectives with stress on how to create and maintain inter-religious consciousness among the two adherents. According to Bowden (2005:15), inter-religious relationship speaks of the need for openness, mutual understanding and respect for one another's beliefs and practices among the adherents of religions. For the being religious inter-religiously to be a matter of the praxis of Christian life, Knitter (2011:118) argues three urgent needs: the need for building a society that is inter-

religiously, the need for making peace and establishing justice inter-religiously, and the need for caring for the earth inter-religiously. Living inter-religious lives among religious groups entail inter-religious engagement in dialogue and learning that will enhance and increase knowledge of one another's religious beliefs and practices (Tyagananda, 2011:230). To further strengthens inter-religious relationship, the 'charter for Compassion', 'a common word between us and you', the 'Marrakesh declaration', and inter-religious dialogue were discussed.

Chapter six: Inter-religious functional relationship among Christians and Muslims

In this chapter, the pragmatic endeavour contributed in the following areas: responding to Christian/Muslim dysfunctional relationship, contributing towards inter-religious transformational relationship, strengthening and securing inter-religious relationship and utilizing a local metaphor for promoting inter-religious relationship. In responding to Christian/Muslim dysfunctional relationship, the empirical contribution was discussed. During the interview, two questions were relevant to this discussion: "How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?" and "What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?" The themes that emerged from the responses to these questions were discussed and utilized as contributions.

In view of coloniality, decoloniality was argued for breaking hierarchies created for differences that dehumanize people and communities (Maldonado-Torres, 2016:10). Decoloniality engages in breaking all barriers that made possible the implementation and continuity of religious distinct identities, superiority/inferiority complexes, discrimination and exclusion, and exclusive religious leadership. The interest of decoloniality is to create room for inclusivity through an inter-religious functional relationship.

In relation to the traumatic state of Christians and Muslims in Northern Nigeria, a pastoral hermeneutical process is required to address it by revisiting the past to transform it. The hermeneutical endeavour demands a process that includes storytelling where participants would be allowed to share their stories of what they did, what was done to them, and what they fail to do. Safe space would help participants to feel free and express themselves. The example of TRC of South Africa would be a lesson for Northern Nigerian context.

Towards realizing Christian/Muslim functional co-existence, inter-religious transformational relationship was argued through Kritzinger's model for inter-religious cooperation. The model suggested three ways in which inter-religious cooperation could be understood and practiced – 'face-to-face', 'shoulder-to-shoulder', and 'back-to-back' relationship (Kritzinger, 2018:9). To strengthen Kritzinger's model, I developed a framework for Christian/Muslim inter-religious relationship. The framework has three groups of relationships where inter-religious discussions could be developed and discussed from inter-religious group to religious group and to intra-religious group, then backward again, so that the three groups are working together in promoting inter-religious functional relationship. To further strengthen the inter-religious co-existence, inter-pathy, entanglement, and the model of Wasatia were argued.

In view of some responses from the empirical findings that indicates the metaphorical use of Hausa proverbs in communicating messages of healing and reconciliation, a section (6.5) was devoted for discussing the significance of local proverbs in building bridges and strengthening inter-religious functional relationship.

7.2.5. New insights from the study

The new insights that contributes to this research are presented under three themes as follows:

1. Responding to Christian/Muslim dysfunctional relationship

• Empirical contribution

From the empirical study conducted through interview, the last two questions (see appendix 11) relate to pragmatic task. In view of that, the responses analysed in themes present new insights from the research participants:

***Question 1:** How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?*

Theme 1: Healing and reconciliation through good leadership from religious leaders and good governance from office holders' political and civil servant of ensuring justice in the discharge of responsibilities.

Theme 2: Healing and reconciliation through the denial of homogeneous composition and striving towards the promotion of heterogeneous society with respect to religious diversity.

Theme 3: Healing and reconciliation through building bridges between Christians and Muslims in Northern Nigeria for cordial inter-religious relationship.

Theme 4: Healing and reconciliation through inter-religious learning in public and private schools among the two religious groups.

Theme 5: Healing and reconciliation through the activities of inter-faith initiatives and dialogues among Christians and Muslims.

Theme 6: Healing and reconciliation through religious adherents' 'self-medication', since everyone knows what is good for himself or herself.

Theme 7: Healing and reconciliation through obedience to the laws of the land, and through regulatory body.

Theme 8: Healing and reconciliation through joint efforts from intentional government policy, religious policy, non-governmental organizations, and civil society organizations.

Question 2: What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?

Theme 1: Avoid provocation and spread of rumour – they are flammable to religious violence.

Theme 2: Engage in inter-religious relationship and interaction

Theme 3: Christian and Muslim leaders should emulate Jesus Christ and Prophet Mohammed respectively.

Theme 4: There is need for inter-religious understanding and learning among the religious groups to enhance meaningful inter-religious relationship and tolerance.

Theme 5: To build and encourage inter-religious respect and peaceful co-existence among members of the religious adherents, Pastors and Imams must teach members the need.

- ***Decoloniality for inter-religious cooperation***

In view of the research findings that reveals the origin of dysfunctional relationship from colonial era where religious domination, discrimination and distinct identities were institutionalized. The continuity of the practice described in coloniality was argued against through the concept of decoloniality. As means of breaking hierarchies that resulted to

coloniality, decoloniality in Northern Nigerian context will engage in demolishing all barriers that made possible the implementation and continuity of religious distinct identities, superiority/inferiority complexes, discrimination and exclusion, and exclusive religious leadership. The process includes dialogue and inter-religious understanding/learning. The goal of decoloniality is to create an inclusive inter-religious functional relationship.

- *Addressing the past inter-religious crisis*

The effects of the recurrent crises and the state of dysfunctional relationship among Christians and Muslims in Northern Nigeria suggest that the two groups live with deep-rooted trauma. From the research conducted, dialogue and bridge building were discovered the available means of healing and reconciliation. Despite these means, Christians and Muslims live in fear and suspicion of each other. In view of this traumatic state, the research argued for a pastoral hermeneutical process that requires revisiting the past. The pastoral hermeneutics must engage with the past critically in order to transform it in the present and the future (Thesnaar, 2013:11). The hermeneutical endeavour demands a process that includes storytelling where participants would be allowed to share their stories as a journey towards healing and reconciliation. The example of South African TRC would be a lesson for Northern Nigerian context.

2. Inter-religious transformational relationship

- *The Kritzinger's model for inter-religious cooperation*

The Kritzinger's model was adopted for Christian/Muslim relationship in Northern Nigeria. The model describes inter-religious cooperation for transformation with focus on relationship from three perspectives: face-to-face, shoulder-to-shoulder, and back-to-back. Kritzinger (2018:9) explains 'face-to-face' relationship as engaging in inter-religious conversation that allows more deep entrance into one another's world of faith and scholarship. This kind of relationship is experienced whenever individuals or groups meet. 'Shoulder-to-shoulder' relationship is understood when the religious groups tackle social, economic and political problems in society together as people of faith. This kind of relationship depicts groups that are living together enjoying whatever good thing that comes on their ways, bearing one another's burden, and fighting their common enemy collectively. 'Back-to-back' relationship is described as the religious separate platforms of being away from each other based on each religious obligation. In their state of being away from each other they retain the trust that they developed together, to purge from their own traditions the negative and one-sided rejections

and condemnations of each other, as they work together to create a respectful, just and inclusive society.

- ***A framework for inter-religious relationship***

The research developed a framework for inter-religious relationship using the three religious groups. (1) religious group, (2) intra-religious group, and (3) inter-religious group. The religious group which refers to either Christians or Muslims in their state of being independent on their beliefs and practices, should initiate platforms that encourage and motivate inter-religious relationship. The initiatives should further be discussed in intra-religious group and shared with the inter-religious body, and similar process taken back to the religious group for compliment and reinforcement to ‘complete the relationship circuit’. Programmes at the intra- and inter-religious groups that could benefit and encourage religious groups include dialogue, symposiums, workshops, seminars and other inter-religious bridge building modalities. Then at each religious group, the practical lessons from those activities should be exhibited in ways such as community development, church and mosque visitations for weddings and other religious programmes, commiseration on events of misfortune and calamities, and celebration of religious events such as Christmas and Easter, and Eid al-Adha and Eid al-Fitr.

3. Towards strengthening and securing inter-religious relationship

- ***Inter-religious inter-pathy***

For strengthening Christian/Muslim inter-religious co-existence, inter-pathy was reinterpreted into inter-religious relationship. David Augsburger conceptualized the term in 1986, and by 2014 he revisited it and stressed its meaning as a profound reverence towards the worthiness and the sanctity of the other; noting that as a form of pathos, the inter-pathic interest is relationship with the other through passionate emotion and concerns toward the welfare of the other (Augsburger, 2014:17). The emphasis on respect and passionate concern to the existence of the other in inter-pathy interest inter-religious relationship. Inter-religious inter-pathy opens room for interaction and friendship that expose religious beliefs and rites. Therefore, inter-religious inter-pathy create room for tolerance, acceptance and learning from each other as religious groups.

- ***Inter-religious entanglement***

The concept of quantum entanglement is credited to Einstein, Podolsky, Rosen, and Schrodinger, with the theory explaining the way in which the independent particles correlate

to predictably interact with each other regardless of how far apart they are (Rouse, 2006:1). The fascinating thing about the theory in relation to Christian/Muslim coexistence is the interdependency of the distinct particles where their differences are not in any way barriers to relationship but are able to function together in producing common energy. Christian/Muslim inter-religious relationship in the context of quantum entanglement addresses exclusion, discrimination and the destructive effect of violent crisis. Inter-religious entanglement encourages contributory participation in fighting common enemy and building a peaceful pluralistic society.

- ***The model of ‘Wasatia’***

The concept of ‘Wasatia’ was argued as applicable for Muslim/Christian situation in Northern Nigeria in addressing the complexities of religious extremism, inferiority vs. superiority, minority vs. majority, discrimination and exclusion, etc.

4. Promoting inter-religious relationship through metaphoric use of local proverbs

As motivated by Thesnaar’s argument in involving the use of metaphor among the components of hermeneutical process in addressing challenges, the Hausa proverbs were considered useful as possible means of communicating messages of healing and reconciliation, and inter-religious relationship. This is because the Hausa people use their proverbs (indigenous knowledge) in transmitting knowledge, checking social vices, exhibiting kindness, issuing warnings and cautions; which are often expressed metaphorically. In this context, the use of local proverbs in Northern Nigeria was argued as means of creating functional relationship among the religious groups through communicating messages of for example, hospitality, security, reconciliation, relationship, and learning and understanding. Themes realized from the proverbs used includes: (1) hospitality and functional relationship; (2) security: caution and warning; (3) towards conflict resolution; (4) community life: love, peace and unity; and (5) towards learning and understanding. These themes indicate that the use of proverbs would contribute to inter-religious functional relationship among Christians and Muslims in Northern Nigeria.

7.3. Recommendations

7.3.1. Recommendations from the respondents

- Need for intentional government policy, religious policy, non-governmental organizations, and civil society organizations to facilitate healing and reconciliation.
- Religious leaders should avoid provocation and spread of rumour in their preaching.

- Christian and Muslim leaders should emulate Jesus Christ and Prophet Mohammed respectively in handling religious issues.

7.3.2. Recommendations from the study

- The religious leaders should endeavour to learn and apply the lessons from the Marrakesh declaration, the covenant of the Prophet Mohammed, and the charter of compassion as norms for inter-religious relationship.
- There should be an intentional plan by the educational sector to be supported by the religious leaders to initiate the implementation of inter-religious learning in secondary and post-secondary institutions. This will require the knowledge of the two religions to be taught to each religious group as ‘inter-religious studies’, while the separate religious studies of CRS and IRS should continue as separate religious classes.
- Wasatia is recommended for learning and application to address and guide against religious extremism, and other challenges such as inferiority/superiority complex, minority/majority crisis, and discrimination and exclusion. Religious leaders should be responsible for organizing the regulatory body in each religious group through CAN and JNI.
- Need for the government of the Federal Republic of Nigeria to reconsider the controversy on the 1999 constitution for the possibility of reviewing it to address the challenges therein.
- The government and or the religious leaders should initiate ways of healing the past as Christians and Muslims are living in deep-rooted trauma as confirmed by the empirical and non-empirical studies. In view of this, TRC¹²³ is recommended through pastoral hermeneutical process.

7.3.3. Recommendations for future studies

In the course of this study other issues were discovered, but because of the research limitation they were not discussed. In view of this they are recommended for future considerations.

- Ethnical, political, and communal crises in relation to inter-religious crisis.
- Trans-disciplinary approach to healing and reconciliation.
- Understanding of the Quranic and Biblical exclusive passages towards inter-religious cooperation.
- Healing and reconciliation in communal conflict.

¹²³ Perhaps the South African perspective could be reflected.

7.4. Final Conclusion

The study examined the state of Christian/Muslim dysfunctional relationship in Northern Nigeria, focussing on its challenge, effect, and effort in addressing those challenges. The study was conducted from both empirical and non-empirical researches. The structure of the chapters was informed by the ultimate demand or research unit of evaluation and through practical theological methodology. In this context, the research seeks for theory to respond to the challenge of the empirical survey, which necessitated the process of doing the empirical before the theory section. The choice for the procedural structuring of the study was to ensure coherence in the research design to make the study fit within the logic of the general research (Durrheim, 2006:7). Chapter one introduced the research methodology and design by stating the problem statement, research question(s) and goals of the studies. The chapter content was further elaborated in chapter four. Chapter two through descriptive-empirical task investigated the context of Christian/Muslim dysfunctional relationship. Chapter three through interpretive task sought for interpretation of the dysfunctional relationship among the religious groups. Chapter five through normative task explored the theological concepts of healing and reconciliation. Chapter six through pragmatic task contributed towards how to realize functional relationship among Christians and Muslims in Northern Nigeria. Chapter seven concluded the research by summarizing the chapters, stating the new insights, and presenting recommendations.

The complexity of Northern Nigeria is multi-layered, but the research was done to contribute in addressing such a context. Therefore, while the research identified dysfunctional relationship as a menace with its extent and effect alarming, it advocated healing and reconciliation through pastoral hermeneutical process and other inter-religious transformational cooperation as useful towards realizing a functional relationship among the religious groups.

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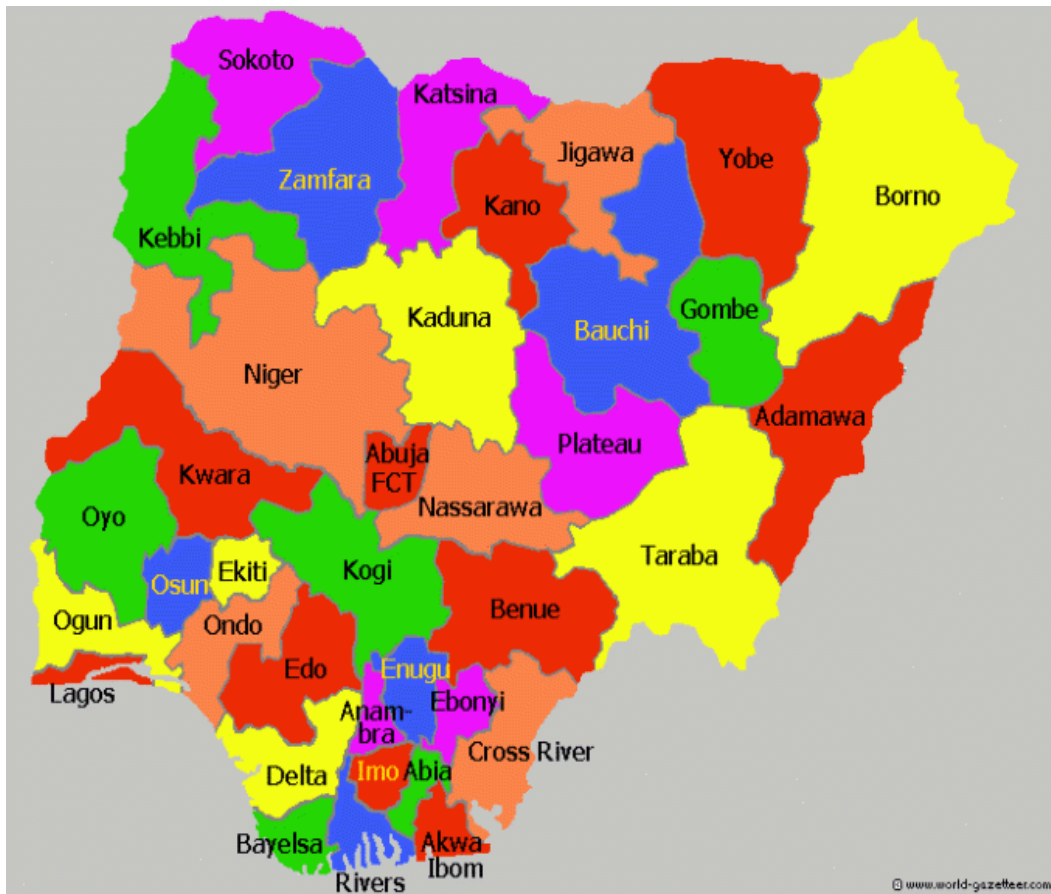
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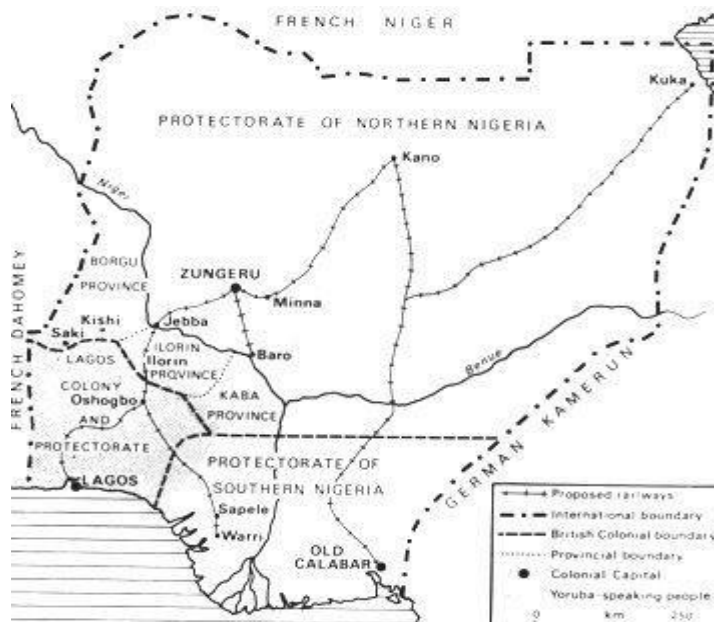
Appendixes

Appendix 1a: Map of Nigeria



Map of Nigeria showing the 36 states. © 2018 Nigerian Finder.
<https://nigerianfinder.com/map-of-nigeria-states/>

Appendix 1b: The Protectorates of Northern and Southern Nigeria



The Protectorates of Northern and Southern Nigeria (The Nigeria 1914 Amalgamation n.d.) by the 234 Project. (<https://the234project.com/wp-content/uploads/2017/03/Map-of-Nigeria-before-the-1914-Amalgamation-showing-the-Three-Protectorates.jpg>).

Appendix 2: Northern Nigeria and Southern Nigeria



Map of Northern Nigerian region. © 2015 Nigeria Infopedia.
<https://www.nigerianinfopedia.com/list-of-northern-states-in-nigeria/>

Appendix 3: Geo-political zones of Nigeria



Nigeria Geo-Political Zones. © 2019 ResearchGate.

https://www.researchgate.net/figure/Nigerian-Map-showing-Six-Geopolitical-Regions-Thirty-Six-States-and-One-FCT_fig2_290211693

Appendix 4: Twelve sharia states in Northern Nigeria



Nigeria: States under Sharia Law. © 2016 GeoCurrents.info

<http://www.geocurrents.info/cultural-geography/electoral-politics-and-religious-strife-in-nigeria>

Appendix 5: Consent form



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jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

“HEALING AND RECONCILIATION IN A DYSFUNCTIONAL RELATIONSHIP: TOWARDS INTER-RELIGIOUS FUNCTIONAL RELATIONSHIPS IN NORTHERN NIGERIA”

You are asked to participate in a research study conducted by Oholiabs D. Tuduks an indigene of Northern Nigeria from Gombe State, and a PhD student in practical theology, Stellenbosch University of South Africa. You were selected as a possible participant in this study because of your leadership involvement and your possible contribution in addressing the dysfunctional relationship¹²⁴ among the Christians and Muslims in Northern Nigeria.

PURPOSE OF THE STUDY

The study is concentrated on the dysfunctional state of Christian/Muslim relationship in Northern Nigeria with focus on its challenges and effects. The purpose is to examine the challenges, effects, and the contribution of leaders in addressing the menace. It will further solicit suggestions from research participants on how to make reconciliation more effective among the two religious groups toward creating a functional inter-religious relationship.

PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following:

To partake in a no more than 70 minutes interview to be led by Oholiabs D. Tuduks (researcher) or his representative (research assistant) at a time and place convenient to you. With your permission the interview will be audiotaped, and you may review the transcript of the interview if you so choose.

¹²⁴In the context of Christian/Muslim relationship, dysfunctional relationship describes a relationship that lack an interreligious moral ethics. It is a relationship that is characterized by the practices of religious exclusion and discrimination leading to inter-religious discomfort. Such a state of relationship create tension that triggers inter-religious crisis among the adherents.

POTENTIAL RISKS AND DISCOMFORTS

We do not foresee any reasonable risks, discomforts or inconveniences in this study.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The study has potential benefits to both leaders and the adherents of the two religious groups in Northern Nigeria:

1. To the leaders among the adherents of the two religious groups, the critique of their reconciliation approach in addressing the dysfunctional relationship will seek for a pragmatic contribution that will eventually enhance the leaders' effectiveness in approaching healing and reconciliation.
2. To the adherents of the two religious groups, the research responses will best inform the researcher for making a contribution of realizing a functional inter-religious relationship among the adherents of the two religions towards peaceful co-existence.

PAYMENT FOR PARTICIPATION

There will be no payment for participation in the research interview.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of anonymity since the research report will represent composites of the important results of the interviews and names of participants will be changed (pseudonyms). All records related to the interviews and data will be kept under lock and key and raw data will be destroyed once the research is concluded.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Oholiabs D. Tuduks +27744907741, odltuduks@yahoo.com #14 Weidenhof Street Stellenbosch, South

Africa or Prof Christo Thesnaar +2721 808 3257 cht@sun.ac.za Department of Practical Theology & Missiology #171 Dorp Street, Stellenbosch South Africa.

RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Melene Fouche (mfouche@sun.ac.za; 021 808 4622) at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to *[me/the subject/the participant]* by _____ *[name of relevant person]* in *[English/Hausa]* and *[I am/the subject is/the participant is]* in command of this language or it was satisfactorily translated to *[me/him/her]*. *[I/the participant/the subject]* was given the opportunity to ask questions and these questions were answered to *[my/his/her]* satisfaction.

[I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to

_____ [*name of the subject/participant*] and/or [his/her]
representative _____ [*name of the*

representative]. [*He/she*] was encouraged and given ample time to ask me any questions.

This conversation was conducted in [*English/Hausa*] and [*no translator was used/this*
conversation was translated into _____ by

_____].

Signature of Investigator

Date

Appendix 6: Letter for permission to conduct interview



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Department of Practical Theology & Missiology
Faculty of Theology
Stellenbosch University
South Africa 07/11/2017

Dear Sir

Re: Request to conduct a research study

Rev. Oholiabs D. Tuduks, is an indigene of Northern Nigeria. He is from Gombe state and a lecturer with the Gombe State University, and current a PhD student in Practical Theology (Pastoral Care & Counselling) at Stellenbosch University in South Africa. His area of interest in the field of academic research is Christian/Muslim relationship in Northern Nigeria. It is in view of this interest area that the title of his dissertation research as follows is composed:

“Healing and Reconciliation in a Dysfunctional Relationship: Towards Inter-religious Functional Relationships in Northern Nigeria”

As part of the requirements for his PhD work, Rev. Tuduks have opted to carry out an empirical research in three sampled states (Gombe, Plateau, and Kaduna) of Northern Nigeria among selected Christian/Muslim religious leaders. I therefore request permission for him to conduct the study among leaders of the religious group under your leadership in the state.

The data collection method used in this research is interviews and will focus on examining the state of Christian/Muslim relationship in relation to the current dysfunctional relationship, it will also seek the contribution of religious leaders in addressing the challenge, and it ask for their opinions toward healing and reconciliation between the two religious groups. The intended participants in the study includes the state Chairmen or Secretaries



Fakulteit Teologie
•
Faculty of Theology



Prof Christo Thesmar

Praktiese Teologie en Missiologie(Pastorale sorg) • Practical Theology and Missiology(Pastoral care)
Private Sak/Private Bag X1 | Matieland, 7602 | Suid-Afrika/South Africa

Tel: +27 (0) 21 808 3257 Faks/Fax: +27 (0) 21 808 3251 E-pos/Email: cht@sun.ac.za



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of Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNT); and selected Pastors, Imams and other religious leaders in the state.

The empirical research will be conducted, for the period of four months starting in January 2018 and ending in April 2018. The duration of each interview will be seventy minutes. The participants will require to complete an informed consent form. The participation will be voluntarily and participants can withdraw their participation for whatever reason at any time. The absolute confidentiality and the anonymity of the participants will be protected at all stages of the research as well as in the reports on the final findings. Should you have any questions regarding the participants' rights as research subjects, you may contact the researcher Rev. Oholiabs D. Tuduks at odltuduks@yahoo.com or +27744907741, +2348026781310, or contact Ms Melene Fouche at mfouche@sun.ac.za or 021 808 4622 at the Division for Research Development, Stellenbosch University.

Respectfully yours,

Prof C H Thesnaar

Associate Professor
Pastoral Care and Counseling Stellenbosch
University

Prof Christo Thesnaar

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Appendix 7a: Approval to conduct interview among Christian religious leaders



CHRISTIAN ASSOCIATION OF NIGERIA

“That they all may be one” John 17:21

CAN/GS/IGMAILS/02/017

November 6, 2017

Dear Sir,

TO WHOM IT MAY BE CONCERN

Greetings to you in the name of our Lord Jesus Christ, Amen.

I am in receipt of a letter from Prof. C.H Thesnaar, Practical Theology and Missiology, Faculty of Theology, Stellenbosch University, South Africa introducing Rev. Oholiabs D. Tuduksa his supervisee who is currently a doctoral Student in practical Theology at their University with student number 16979869 who intends to conduct his empirical research among Christians in three states of the country: (Kaduna, Plateau, and Gombe).

I therefore certify and recommend him for your candid assistance and cooperation.

Please, feel free to contact me for any further enquiry about him.

Thanks.

Yours in His Vineyard

Rev. Musa Asake, PhD
CAN National Secretary.

Appendix 7b: Approval to conduct interview among Muslim religious leaders

جَمَاعَةُ نَصْرِ الْإِسْلَامِ
JAMA'ATU NASRIL ISLAM (JNI)
(NATIONAL HEADQUARTERS)

JNI Secretariat, Beside State House,
No. NCL 4777, Ali Akilu Road, P. O. Box 96,
Kaduna - Nigeria.
E-mail:jniknig@yahoo.com
www.jni.com.ng



مر. ب. ب.
كدونا
بجيريا
تاريخ

Ref: JNI/.....JNI/OS/568/I/5.....
Date:.....16th January, 2018.....

Prof. C.H. Thesnaar,
Department of Practical Theology & Missionology,
Faculty of Theology,
Stellenbosch University,
South-Africa.


Dear Sir,

RE- REQUEST TO CONDUCT A RESEARCH STUDY

Consequent upon the receipt of yours on the above matter, with respect to Rev. Oholiabs D. Tuduks, a lecturer with the Gombe State University, and currently a doctoral student with Registration number 16979869 at your university, I write at the instance of **Sheikh Dr. Khalid Abubakar Aliyu**, the Secretary-General, JNI to inform you that we will oblige the request and Monday, 22nd January, 2018 has been scheduled for the interview with the candidate, within the precincts of his research area.

Therefore, he has our consent to conduct his empirical research study among the selected Muslim leaders (Jama'atu Nasril Islam's respective state chairmen, Kaduna, Plateau & Gombe States).

Thank you.


Yusuf Ahmad Bida
Ag. Administrative Secretary
for: Secretary-General

Appendix 8a: REC Humanities approval with stipulation



APPROVED WITH STIPULATIONS REC Humanities New Application Form

8 January 2018

Project number: THE-2017-1853

Project title: Healing and Reconciliation in a Dysfunctional Relationship: Towards Inter-religious Functional Relationships in Northern Nigeria

Dear Mr Oholiabs Tuduks

Your REC Humanities New Application Form submitted on **10 November 2017** was reviewed by the REC: Humanities and approved with stipulations.

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
08 January 2018	07 January 2021

REC STIPULATIONS:

The researcher may proceed with the envisaged research provided that the following stipulations, relevant to the approval of the project are adhered to or addressed:

The researcher is requested to upload the Permission Letters once received. **[Response Required]**

HOW TO RESPOND:

Some of these stipulations may require your response. Where a response is required, you must respond to the REC within **six (6) months** of the date of this letter. Your approval would expire automatically should your response not be received by the REC within 6 months of the date of this letter.

Your response (and all changes requested) must be done directly on the electronic application form on the Infonetica system:<https://applyethics.sun.ac.za/Project/Index/2036>

Where revision to supporting documents is required, please ensure that you replace all outdated documents on your application form with the revised versions. Please respond to the stipulations in a separate cover letter titled **“Response to REC stipulations”** and attach the cover letter in the section **Additional Information and Documents**.

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (THE-2017-1853) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Research Protocol/Proposal	Research Proposal	28/11/2016	
Informed Consent Form	Ethics clearance - CONSENT TO PARTICIPATE IN RESEARCH	17/09/2017	
Default	Ethics clearance - TERMINATION FORM	25/10/2017	
Non-disclosure agreement	Research Assistant Agreement Form	31/10/2017	
Default	Transcription Agreement Form	31/10/2017	
Data collection tool	Interview Questions	03/11/2017	
Request for permission	Letter of request for permission (CAN)	06/11/2017	
Request for permission	Letter of request for permission (JNI)	06/11/2017	

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

*National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.*

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1. Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2. Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.

3. Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4. Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6. Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7. Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8. Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9. Final reports. When you have completed (no further participant enrollment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.

10. On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

Appendix 8b: REC Humanities approval



NOTICE OF APPROVAL

REC Humanities New Application Form

16 April 2018

Project number: 1853

Project Title: Healing and Reconciliation in a Dysfunctional Relationship: Towards Inter-religious Functional Relationships in Northern Nigeria

Dear Mr Oholiabs Tuduks

Your REC Humanities New Application Form submitted on **10 April 2018** was reviewed and approved by the REC: Humanities.

Please note the following for your approved submission:

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
08 January 2018	07 January 2021

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (1853) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Research Protocol/Proposal	Research Proposal	28/11/2016	
Informed Consent Form	Ethics clearance - CONSENT TO PARTICIPATE IN RESEARCH	17/09/2017	
Default	Ethics clearance - TERMINATION FORM	25/10/2017	
Non-disclosure agreement	Research Assistant Agreement Form	31/10/2017	
Default	Transcription Agreement Form	31/10/2017	
Data collection tool	Interview Questions	03/11/2017	
Proof of permission	Letter from CAN General Secretary	09/11/2017	JPG
Default	Approval letter with stipulations	11/01/2018	Adobe Acrobat
Proof of permission	Letter of permission from JNI	23/01/2018	JPG
Default	Response to REC stipulations	30/01/2018	Microsoft word

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.

The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1. Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2. Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.

3. Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4. Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6. Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

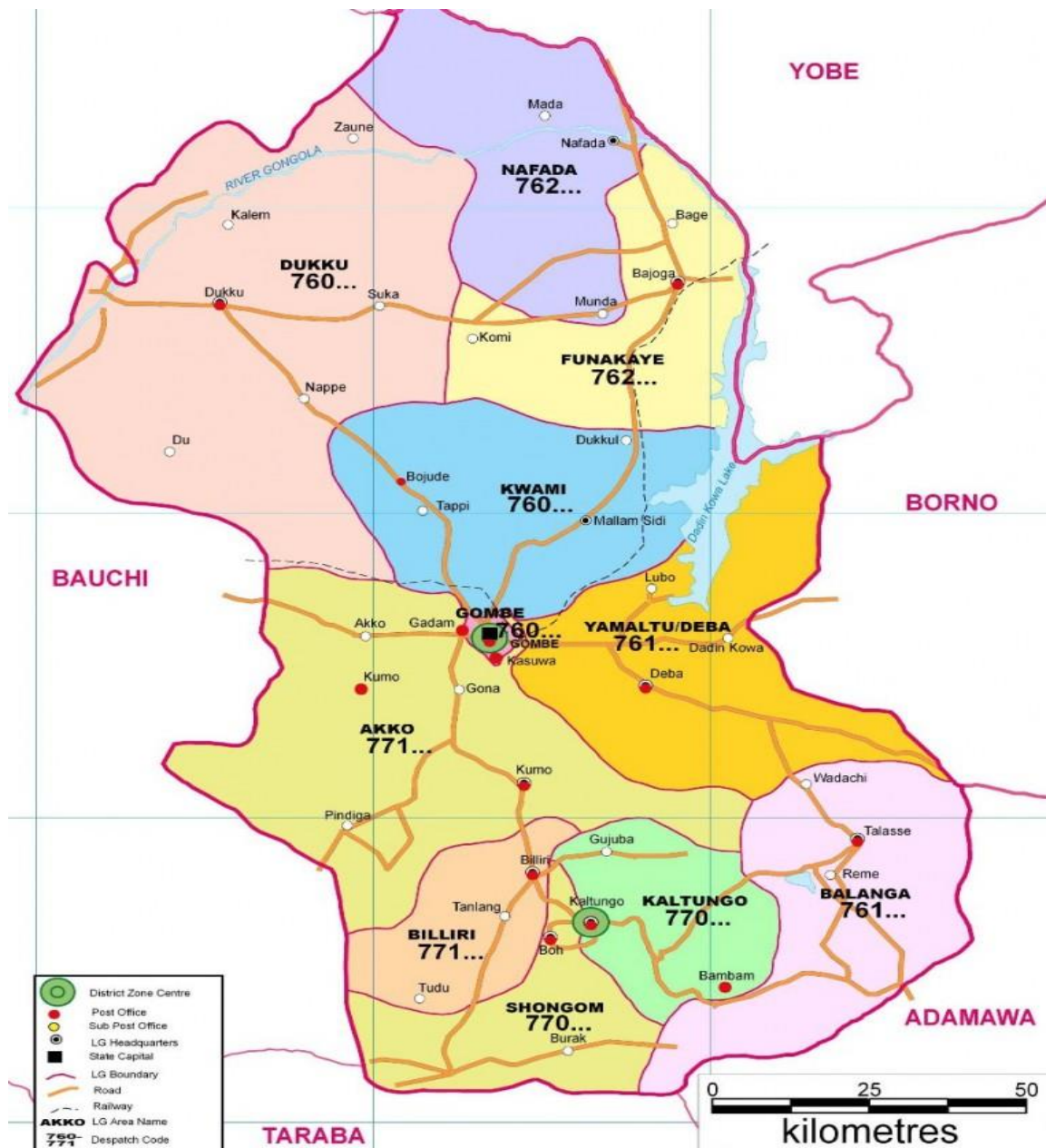
7. Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8. Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9. Final reports. When you have completed (no further participant enrollment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.

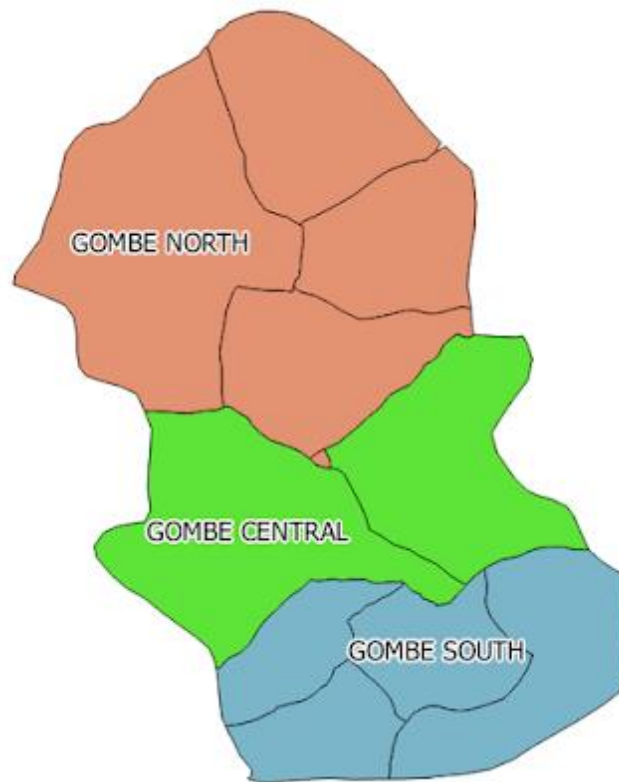
10. On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

Appendix 9: Map of Gombe state



Gombe State Map. © 2019 Nigeria Zip Codes
<https://nigeriazipcodes.com/3258/gombe-state-map/>

Appendix 10: Gombe state senatorial districts



Gombe state Senatorial Districts © n.d www.UmarYusuf.com. Awesome Inc. theme
<https://umar-yusuf.blogspot.com/2017/10/map-of-nigeria-senatorial-districts-by.html>

Appendix 11: Research interview questions



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1. What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship¹²⁵?
2. How would you describe the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?
3. What are the leaders'¹²⁶ efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?
4. What is your critique¹²⁷ of the leaders' strategic approach¹²⁸ in addressing the challenges of Christian/Muslim co-existence in Northern Nigeria?
5. What is your understanding of healing and reconciliation¹²⁹ in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?
6. How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?
7. How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?
8. What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?

¹²⁵ **Dysfunctional relationship** – In the context of Christian/Muslim relationship, dysfunctional relationship describes a relationship that lack an inter-religious consciousness and its moral ethics. It is a relationship that is characterized by the practices of religious exclusion and discrimination leading to inter-religious discomfort. Such a state of relationship create tension that triggers inter-religious crisis among the religious adherents.

¹²⁶ **The leaders** here refer to religious, political/government, and traditional.

¹²⁷ **Critique** – In the context of this research, the term refers to reviewing and commenting on the weaknesses and or strengths.

¹²⁸ **Strategic approach** – This refers to a certain designed plan of action towards achieving a desired goal.

¹²⁹ **Healing and reconciliation** – Healing refers to the restoration of what is lost and the demand for integration and identity, it also means regaining the lost or attaining new coping skills, or even reframing existing concepts or ideas; and reconciliation aims at bringing people together and bridging the gap created by the lack of forgiveness (Lartey, 2003:60-68).

Appendix 12: Scheduled and conducted interviews

<u>S/N</u>	<u>Respondents</u>	<u>Date of interview</u>	<u>Time of interview</u>
1	Pastor	21-01-2018	21:12 – 21:36
2	JNI Leader	22-01-2018	13:28 – 14:57
3	Pastor	22-01-2018	18:14 – 18:29
4	Christian civil servant	22-01-2018	18:37 – 18:57
5	Christian civil servant	22-01-2018	19:30 – 19:55
6	Christian civil servant	22-01-2018	19:56 – 20:11
7	Muslim civil servant	23-01-2018	08:53 – 09:29
8	Muslim civil servant	23-01-2018	09:48 – 10:37
9	Muslim civil servant	23-01-2018	11:17 – 12:02
10	Imam	23-01-2018	12:09 – 12:33
11	CAN Leader	23-01-2018	15:08 – 15:47
12	Pastor	23-01-2018	19:59 – 20:19
13	CRS leader Ministry of Education	24-01-2018	11:08 – 11:30
14	IRS Leader Ministry of Education	24-01-2018	13:48 – 13:56
15	Imam	24-01-2018	16:16 – 16:42
16	Imam	24-01-2018	17:06 – 17:17

17	Pastor	26/01/2018	08:45 – 08:55
18	Christian Civil Servant	26/01/2018	10:14 – 10:37
19	JNI Leader	26/01/2018	12:17 – 12:30
20	Imam	26/01/2018	12:47 – 13:25
21	Imam	26/01/2018	14:28 – 14:57
22	Imam	26/01/2018	15:53 – 16:08
23	Muslim Civil Servant	26/01/2018	16:14 – 16:27
24	Muslim Civil Servant	26/01/2018	16:30 – 16:43
25	Muslim Civil Servant	26/01/2018	16:52 – 17:20
26	IRS Leader Ministry of Education	26/01/2018	17:25 – 17:36
27	Pastor	27/01/2018	07:29 – 07:36
28	Pastor	27/01/2018	08:03 – 08:34
29	Christian Civil Servant	27/01/2018	11:48 – 12:02
30	Christian Civil Servant	27/01/2018	13:08 – 13:26
31	CRS Leader Ministry of Education	27/01/2018	13:48 – 13:54
32	CAN Leader	27/01/2018	17:01 – 17:11
33	Christian Civil Servant	04-02-2018	12:27 – 12:53
34	CRS Leader Ministry of Education	05-02-2018	10:36 – 11:00
35	IRS Leader Ministry of Education	05-02-2018	11:05 – 11:21

36	Pastor	05-02-2018	12:13 – 12:37
37	Christian Civil servant	05-02-2018	13:53 – 19:55
38	Christian Civil Servant	05-02-2018	17:09 – 17:20
39	Pastor	06-02-2018	09:08 – 09:26
40	Muslim Civil servant	06-02-2018	12:59 – 13:35
41	Muslim Civil servant	06-02-2018	14:31 – 15:10
42	JNI Leader	07-02-2018	10:20 – 10:37
43	Imam	07-02-2018	18:58 – 19:11
44	Pastor	08-02-2018	08:44 – 09:14
45	Imam	08-02-2018	12:03 – 12:46
46	Muslim Civil Servant	09-02-2018	16:11 – 16:39
47	Imam	10-02-2018	11:17 – 11:34
48	CAN Leader	10-02-2018	12:46 – 13:18

Appendix 13: Transcription agreement form

Empirical Research Transcription Agreement Form

I ZEPHANIAH BUIA agree to transcribe the interviews for Mr. Oholiabs D. Tuduks. I agree that the content of the interviews and the transcription will not be made known to public and that the copy right will be kept confidential. All the information transcribed in these recordings will be kept in strictest confidence.
Number of audio records given 148

Transcriber

Name ZEPHANIAH BUIA
Physical address BETHLE PRIMARY SCHOOL, MALAM INNA QUARTERS
GOMBE, GOMBE STATE
E-mail address Zephbuk6@gmail.com Telephone No. 08064261803
Signature [Signature] Date 12TH MARCH, 2018

Principal Researcher

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Signature [Signature] Date 13th March 2018

Witness

Name JANEI -YUUSA MAIGUNA
Physical address KAGADAIJAL QUARTER GOMBE, GOMBE STATE
E-mail address landmaiguna@gmail.com Telephone No. 08069616669
Signature [Signature] Date 12TH MARCH, 2018

Appendix 14: Sample of transcribed research data

The first ten respondents are sampled in each question:

Q1: What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship?

R1. One of the great challenges is struggle for dominance. The issue of trying to dominate another group had being the challenge of the two religions in Kaduna State. One group assumed the right to rule others; denying others the right to enjoy the privileges of the state together. Like the issue of Christians and Muslims, the latter see themselves as the owners of the state and the entire Northern Nigeria. Therefore, every resource that is found in the area must be dominated and be benefited exclusively. While others should be sledged under them. You find out that in all the facets of the economy of the state, talk of education, government ministries in the state, and political appointments in the state, you find out that Muslims are heading almost everything, only few are headed by Christians. And not only that, if you look at the issue of educational admission; Christian students who are qualified to be given admission into tertiary institutions of the programmes of their choices are denied. While those who are not qualified are made qualified based on religion.

R2. In our long-time relationship, there must be challenges. There used to be such challenges such as disagreement in the market square and in the neighbourhood since we are living together. An interesting relationship of a homogeneous society and what sometimes cannot be found anywhere in the world where you have hundreds and hundreds of ethnic nationalities from different backgrounds and I wonder whether God is mistaken or was mistaken to have created us with these differences. The glorious Qur'an has some chapters that really have important bearings for us to really understand the essence of these differences that we have today. Some of these challenges we are facing are ethnic based. Ethnicity is one of the very serious challenges we have. Why do people involve ethnicity into religion? If you have a quest for redress in terms of ethnicity, he should look at it from the right perspective. Now ethnicity, economic domination, political dominations are all the new considerations that pop up and now in themselves they'll not be able to push until they rule something that is held so dear in the heart and is very sensitive and touching and very volatile; so, religion is been dragged into it.

R3. What has become a big challenge here in Kaduna is religious selfishness, with Muslims liking themselves at the expense of their relationship with the Christians. They can come out and say that we should live in peace, but it is all oral display what is in the heart is different. When it is agreed to live in peace they will go and make a different plan to the detriment of Christians which usually results into conflict between Christians and Muslims.

R4. In my understanding, there used to be peace here in Kaduna state but recently we are faced with challenges; what brought about these challenges are; first, the politicians: they have devised a means for divide and rule thereby causing commotion amongst the masses. They appear to love us religiously but, both Christians and Muslims at the top know where they meet. Secondly, our Pastors and Imams are not trying; you discover that instead of them to teach the truths in the Holy books so we can stand and live by it they fail. Both our Pastors and Imams are materialistic. That is why we are in the problem we are facing today.

R5. Before we used to live peacefully but now social media has brought some challenges such as when for example I say something now somebody will change it, so before you know it the world has taken it either negative or positive – the negative ones are the ones putting us in the challenges we are in today. A major challenge on the relationship between Muslims and Christians is politics, politics is used to bring divide among people. If a politician wants to win an election, he uses religion to condemn his opponent before a people so that he can gain their support, it wasn't like this before. Even religious leaders are now into politics – they manipulate their pulpits and turn it into political campaign stage by encouraging members to vote for the Qur'an or the Bible after been bribed during the night by the aspirant. Another thing is illiteracy – if we were all educated and employed you can't leave what you are doing to go and serve someone that don't even know your existence, once he wins election he disappears till after four years he will come with a peanut to deceive you for the sake of your vote.

R6. In my understanding we have three good challenges; the first one lacks respect for each other's belief, the second one is selfish interest, thirdly, lack of truth. These three things put together form the challenges we have. If these things put together are solved, I think we can have peace.

R7. There are many challenges that are facing our living together as Muslims and Christians. About 15 – 20years ago we never had problems that we face today. I grew up here within Kaduna and from my experience of those days we celebrated both Christmas and Sallah together and visited each other very well. But later, due to our leaders' negligence – whether they are trying to cause a divide between us, or they are trying to enforce an opinion or what is happening I don't know, and we are fighting each other. If you ask someone from the time this fighting began what is the actual reason for fighting his brother, there is nothing he could say other than the fact that the other person is a Christian or the other a Muslim. Our problem is the political leaders who have come in and the whole thing appears like a divide and rule method, thereby causing division among the people through religion

R8. The challenges are many but firstly, there is illiteracy between the two religious adherents, because if there is understanding these problems will not occur instead, it will solidify our unity the more. Religion is meant to serve God only. If it is so then, there should be no need for crisis. A person will start a religious body or head a religious body and will begin to impose some strange doctrines, what is white they will say it is black and their followers will accept it as it comes because they are ignorant. And they will be doing things that are not proper. As a Muslim, the meaning of Islam is peace. Where peace is said to be, killings and violence should not be found. But some followers due to the misleading of their religious leaders they go and cause violence which is not correct. If our leaders will take appropriate action on any problem, innocent lives will not be lost.

R9. The challenge we have is that both Christians and Muslims do not fully understand what their religions teaches them about the two prophets (Jesus for Christians and Mohammed for Muslims). Because if they do, they will understand that both Prophets have many things in common. So, if our religious leaders will grant us the privilege to acquire the knowledge of our religions then there will be no grudges for one another because there will be religious understanding.

Today, it is no surprise to suspect that an Imam is being contracted to teach certain teachings that when you listen to it, you will doubt their competency, and the same goes for the Christians. It is important to know that the knowledge of religion is different from practicing religion itself. If you have no knowledge of a religion, you will be misled. Today, most people lack knowledge of their religion instead they follow what their religious leaders tell them. These leaders teach what they understand sometimes based on their own interest.

Today, it is no surprise to suspect that an Imam is being contracted to teach certain teachings that when you hear them, you will doubt their competency, and the same goes for the Christians. It is important to know that the knowledge of religion is different from practicing religion itself; if you have no knowledge of a religion you will be misled. Today, most people lack knowledge of their religion instead they follow what their religious leaders tell them. These leaders teach what they understand sometimes based on their own interest.

R10. First problem arises from parents; because if I have a child as a Muslim, before that child begins school, he should know what Islamic, which is his parent's religion is. So that when his grown he knows which religion to practice and he only need to add to his religious knowledge. The same thing is applicable to the Christians. Therefore, the problem is that parents don't teach their children what their religion is all about. Another major problem we have is lack of knowledge. Christianity originates from Jesus Christ and Islam originates from Mohammed; both were sent by God and their messages are similar in many ways – the difference is very minor. So, if as a Muslim I understand what your religion demands of you and you as a Christian understands what my religion demands of me, we would not try to trespass each other's religious teachings. However, where we lack knowledge of the truth of our religions there is bound to be problems.

Q2: How would you describe the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

R1. These challenges have resulted in so many crises that we face: Muslims will agitate for a thing that is favourable to Christians. So, when you are insisting on doing what you want without considering the other person, the next thing you will expect is that there will be blows. If the other ones could not submit, then it results to a fight. And the unfortunate thing that is happening in our region here is that people, particularly Muslims, see political powers as an opportunity to dominate. Whereas, it is not so; anybody that is given an opportunity to lead people of any kind, he is expected to manage the resources of that organization for the betterment of everybody irrespective of ethnicity, geographical, religion or whatever. Social strata should be dealt with.

R2. Violent conflicts, killings, segregated settlements, hatred and abuses, these are the effects. Today a politician who is a Muslim does not mind the consequences of drug loading a child of another Muslim to be a bodyguard during political campaign with lethal weapons. If you say no, he amputates your hands; similar instance is also obtained at the other side, just because of politics. And coupled with the scourge of poverty, unemployment, diseases, all these things put together we are on a time bomb. If the leaders have knowledge but they behave like this the uneducated and the less privilege will behave like animals.

R3. The effects these challenges bring are disrespect and lack of justice and equality and prejudice. These put together often results to crisis most of the times.

R4. There is lack of cordialness, because we see ourselves as enemies: Muslim does not trust me and I don't trust a Muslim, whereas it was not like this before – we used to sit, eat and converse together but now, especially here in Kaduna, we are separated – northern part Muslim dominated and southern part dominated by Christians. We no longer benefit from each other as before.

R5. It brings a lot of effects firstly; it brings setbacks in terms of development: if you go to Southern Kaduna there is no development but in Northern Kaduna there is development the reason being that the leaders claim that the people there did not vote for him but that is not how it's should be. Politics is a matter of choice so after election development should affect all parts because we all pay tax. Another effect is in terms of securing admission into higher institution of learning especially if your son wants to study medicine or commercial or any science related courses; if you are from Southern Kaduna, they will not give you. That has also brought lack of establishing a University at our end; I was part of the people that approached the former government for the establishment of a University in Southern Kaduna because of the problem of securing admission we are facing but it was rather sited here in Kaduna not Southern Kaduna. We still face the same problem with the state University these are some of the effects.

R6. The effects are lack of religious tolerance. Secondly, selfish interest; due to selfish interest it has cause many people to cause confusion here and there; they know the truth but will not say it. The selfish interest will not allow them to point out the truth of the matter so that the situation may be calm. I may defend my own knowing that what I am saying is not true but due to my own selfish interest I will say it in order to defend myself and that is a great effect because it makes people not to understand each other. For example, as a clergy man my religion teaches me that I should forgive whoever offended me, but others will say that they should retaliate what the person has done. And may be if you go back to the Qur'an it did not say you should revenge but due to the selfish interest of the clergy man, he will tell you to revenge and that are a great problem that we have today because there is no forgiveness between the two believers.

R7. It has brought effects like for example we lived peacefully before; we help each other when need arise. In fact, if you see how we related you will never think that there will be crisis. I have been to a community where most families are mixed up with both Christians and Muslims and they were living peaceful; it is very interesting. In southern Kaduna there is no place where there is peaceful coexistence between Christians and Muslims like that obtained in Jaba local government. It is hard for a religious crisis to take place in that local government; this is the kind of experience we have before, but later religious and political crisis have brought destruction and things are not in place. Whenever something happens you will hear people saying that this one is a Christian or that one is a Muslim and our political leaders are using political tactics via divide and rule method to achieve their aim.

R8. Truly anywhere there is illiteracy there will be stubbornness. A Christian or Muslim leader says what is quite different from what God says because of worldly lust, there must be problems because there will be no proper understanding of the religion and what is not required is what will be done. The moment Christian and Muslim leaders do not fear God and do what is required of them these problems will remain and even increase. Therefore, it is mandatory that these religious leaders fear God and teach the right truth found in the religious books – none of the Books supports cheating one another.

R9. What illiteracy brings about is violence not more. Illiteracy also makes a person easily accept whatever he is told and reacts foolishly in its instructions.

R10. The effects include lack of full knowledge of the religions, so that a child grows without the understanding of his or her religion.

Q3: What is the leaders' effort in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

R1. Let me speak from the Christian perspective. Honestly, Christian leaders have been making efforts to protest through the right channels against the ill-treatment of Nigerian citizens, Kaduna state indigenes; they make it either through writings or verbalized demonstrations like in the recent case of the Kaduna state governor trying to retrench about twenty-one thousand teachers to employ twenty-five thousand teachers; you may discover that about seventy percent of these teachers are Christians. That is, about seventeen or eighteen thousand Christians may be retrenched or retired or sent-off while only four thousand may be Muslims. You notice that politically, a group is targeted. And you go to other ministries, local governments; the same thing. And at the end of the day, what happens those he receives their application of over forty-six thousand teachers applied – qualified teachers or graduates, only four thousand had the aptitude test waiting for interview at the end of day you know that we have only one thousand that qualify. What of the twenty-one thousand that is dismissed? Who will fill that space? So, these are the kinds of the things you see our political leaders are doing, using their power to enhance religion not to enhance the betterment of the general citizens. This is the core crisis in our society. Somebody who is given an opportunity to serve people uses the position and resources of the people to dominate others, to fight others! That is wrong; you can't expect cordiality in this kind of atmosphere.

R2. The leaders are making both negative and positive contributions; some are really trying very well to bring about understanding, love and good neighbourhood. While some are not trying – they sabotage any positive effort.

Religion is for peace, guidance, rediscovering the self between you and God, it helps to have human attitude towards the other and so on. But quite unfortunate the pulpit had been dragged by ethnic chauvinist, political jingoist and economic opportunist. Before, religious leaders were very upright and godly. If you are a joker you can't come and joke with them, the pulpit was not for sale. No thief can come and give a Pastor or Imam a car by buying the pulpit and none will come and build a Church or Mosque because it is not acceptable. Sometimes we elect substandard people who are not educated to be deciding our fate. So, these are the challenges and the people who are supposed to correct them are privy to the problems.

R3. What leaders do especially the Muslim leaders they know the truth so instead of them to plainly rebuke their people that something is supposed to be done in a certain way but they will be mute; even when it is reported to them they will nod that they will take appropriate action but no action is usually taken towards the reported case.

R4. Sometimes the bad religious leaders plan evil against each other secretly in the places of their worship.

R5. Our leaders are trying their best the problem is that when you don't have power you hardly achieve what you want. We have some forums that are writing on print and social media to see that the problem is addressed but we are still waiting may be when we have our own these problems can be rightly addressed.

R6. Base on my own understanding they are making negative contribution. Like the situation in Nigeria there is a great gap between the elite and masses. And knowing that we the masses have started understanding what the elites are doing to us, they (the elites) now brought religion into it. Like the situation of Nigeria the minimum salary in the state you can get people that are earning twenty-two thousand (N22, 000) as the minimum salary and the highest is not more than one hundred thousand (100, 000) that is for those in level sixteen (L/16) but at the part of the political class you will find out that an ordinary Councillor with a secondary school certificate is earning two times more than what a director receives. So, we the masses have now started getting the sense that they are cheating us, so they brought religion into it because they know that Nigerians are religiously inclined and everybody wants to defend his religion, so they have brought religion down into politics and this is causing a great problem in Nigeria now. You can agree with me that if there is any election now everybody wants to protect his own religion which is not supposed to be so, we supposed to be one Nigerians and protect the interest of the country. The interest of the country is the same with the religion but due to selfish interest they are not giving us what the religion says we should do because they are using the religion to defend their seat. Like in Nigeria now if they say come and vote the next thing you will hear is whether the aspirant is a Christian or a Muslim. So, the political class now have brought religion into politics and has brought negative effects not positive.

R7. In my opinion the religious leaders are doing their best other than our political leaders. It's like political leaders are taking advantage of the issue of religious difference; they are just accelerating the method of divide and rule. But both Christian and Muslim leaders are trying to draw the attention of their followers to the right things and avoid the ones that are not right. For example, there is this group of Pastor Yohanna Buru which is always trying to bring reconciliation between Muslims and Christians – the group consists of both Christians and Muslims. In fact, they do visit other states where there is religious conflict for reconciliation. Whenever there is Sallah celebration, Pastor Yohanna will invite his people to an Imam's house where they do celebrate together likewise during Christmas celebration, this is happening till date. The group is called "Inter-faith Religious Group" if you ask you will find out. They are always trying to stitch any form of misunderstanding between Christians and Muslims. But our political leaders are terrible... they don't care whether you are a Christians or Muslim all they care for is to use you – they will use tribalism or religion to convince you to hate your fellow brother from there conflict ensues. Had it been our political leaders are making efforts like our religious leaders it could have been better that way – the level of understanding between Christians and Muslims would have rose beyond what is obtained today.

R8. Well we cannot conclude that the entire leaders are corrupt; there are some that are on the right path and there are some that are not on the right path but the ones on the wrong path are more than those on the wright path. Sometimes their efforts are sabotaged because they are not many. But the problem we face especially with the political leaders, they are the ones abusing children; they will gather children and spoil them by giving them drugs and alcoholic

drinks thereby turning them into political thugs and after they have been used and dumped, they become problem to the society. And the leaders are not doing anything to rehabilitate these children. But some leaders are trying their proportionate best – paying school fees to some children that are academically sound and others are sponsored to attend skill acquisition training, but this type of leaders are very few. On the part of religious leaders, they are also trying but they are also few, the ones that are extremist are many and we are hoping that they will change. Parental negligence is also part of the problem. Teachers are not left out: there use to be discipline but now a student has the effrontery to confront his teacher.

R9. There is a problem when it comes to the issue of religious leaders because in Christianity there are more than one leader and in Islam there are also more than one religious leaders. Now we have CAN president, the leader of Christians and Jama'atu Nasir Islam as Muslim leader but they are not united. If these religious leaders will unite and have one voice in issues, there will be no problem. Political leaders too should give religious leaders their due respect and responsibility as well as fulfilling their promises to them.

R10. We have problem on the part of the parents as point above, to add is that parents are responsible for teaching their children morality, especially; respect for elders and leaders, if they fail on this there is bound to be challenges with our leaders; the problem they face is that when parents fail to teach their children morality leaders find it difficult to lead such set of people. Therefore, leaders' priority is turned towards satisfying their own personal needs and that of their own children. So, if leaders should only understand that they can do something to revamp the system and try to do something the problem would be dealt with.

Q4: What is your critique of the leaders' strategic approach in addressing the challenges of Christian/Muslim co-existence in Northern Nigeria?

R1. Why should I be comfortable? Seeing somebody doing the wrong thing, what is comfortable about it? Whether I am a Christian or a Muslim what should be done for every power there is responsibility; and for every responsibility there is accountability. Therefore, carry out the responsibility as required of your office; there will be no problem, but once people begin to marginalize others, once people begin to side-line others, they are the ones causing the crisis that the masses face and the government is involved too. People are human being, they feel, they think, you can't just come and do whatever you feel you like to do because you are a leader. You will do it, but you will not go scot free.

R2. I think people are becoming accidental Imams and Pastors they are not concerned about God but the material and pleasurable aspect of it. Their minds are preoccupied with thoughts like; I will be respected, I will have these or that, I will have the command of the people and so on. All these are earthly things I wonder how the Mosque can change the psyche of whoever will want to become an Imam or a preacher, a true preacher and a sheikh and who will accept to submit himself to God almighty without naira and kobo. I don't know, because politics is becoming too dominant. You find a Christian leader even happy with what is happening in Palestine despite that there are hundreds of thousands of other Christians whose rights were trampled by the Jews. I don't know whether Christianity is becoming Judaism now. Can it become? Then why has the Christians decided to be supportive to the Jews against the Christians? Religious leaders are becoming too political.

R3. Truly, even myself as a leader I once pointed this out that our leaders are not doing what they should be doing. For example, there was a time when roadblocks were established all

over with the intent of safeguarding the people, but you will see a person with all sorts of things that are lethal going and passing to wherever he wants to go without being checked and he will go and cause havoc without any one taking action – things keep getting worst. This is also a big problem. There are cases of living in fear, rape, robbery, kidnapping, etc. Our leaders know about all these things but did nothing about them: as I said before, what we can do is to pray for our leaders so that God will give them wisdom on the right thing to do.

R4. Whatever is conspired you discover that it is either from the Mosque or Church. So, whatever a Pastor tells his congregation that is what they will accept; the same what the Imam tells his followers that is what they will accept and act on. So, when a leader condemns the other group his followers will do the same. What leaders should do especially from the politicians' part they should know that anything of the world will end and God did not create us differently. Tribe and religion are meant to cohabit together it is not something different; religion is between man and God not between man and man; man cannot judge man God will. Our leaders are using religion as a bait to cause problem amongst us, they should stop that. On the part of religious leaders, our Pastors and Imams should know that because they have read the word of God, what it says is a responsibility on their neck to fulfil and much will be required of them. Therefore, they should teach the truth as it ought to be. They should avoid material lust. They are to set example unfortunately they are now lustful; they should return to the truth of the word of God.

R5. I will advise religious leaders to continue to teach their subjects the truth about the happenings because as a leader whatever you tell your subjects is what they are going to do. I know very well that the leaders in Southern Kaduna are trying their best they boldly say what exactly is happening in Southern Kaduna especially the recent happenings; since the emergence of this government we are not finding it easy. But our leaders are trying so they should keep on trying and I will advise that we the subjects should support them.

R6. My advice to the leaders is to remove selfish interest; they should think of the interest of the nation. Secondly, they should be able to tell us the truth whoever is faulty should be addressed as such. That alone can teach us something and it will help us even in the political arena.

R7. The most important thing is that whatever you do involve God's guidance not your own selfish interest. This way I think things will be easier – most of them don't have God in their hearts, all they care for is how to acquire material wealth – if they have God, they would even reject some of money given them for the sake of the unity of their people.

R8. My advice to leaders for example religious leaders; they should take it that both leaders and children that are misbehaving are all their own people; and when something belongs to you, you will not want it to spoil – you cannot allow a part of you to rot away. Whoever is doing a wrong thing they should rebuke and correct him because that is part of their responsibility if the person amends his ways they have their reward from God – religious leaders are drivers – if a driver is blind his passengers are doomed so, religious leaders should always seek to correct any form of wrong doing in the society. On the part of political leaders they should know that it is an opportunity given them to lead, responsibility demands that they do the right thing because the responsibility bestowed on them is their ticket either to hell or heaven it is now left for them to make their choice – if he does what is right, there is reward; if he does his own selfish interest he shall also receive reward but not a good reward.

Leaders should rise and deal with the issue of drugs dealing in the society because it usually produces other social vices. The subjects cannot tackle the problems effectively on their own, but the leaders will because power lies with them.

R9. My advice to our leaders is that they should exercise patient and come down to the level of their followers and know what the followers and going through themselves so that they can take appropriate action. And our religious leaders should for God's sake tell their followers the truth: the followers should be encouraged to study their religious books and find out the truth themselves instead of waiting on the leaders to tell them what they should know. Religious leaders should also get involved in politics.

R10. What leaders need to do here is, firstly, they should do away with selfishness. Secondly, they should avoid segregation. Thirdly, they should avoid lust which brings a lot of problems. If this is done, there will be peace.

Q5: What is your understanding of healing and reconciliation in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

R1. I will see healing as the process of restoring either a physical state, emotional state or spiritual state, of someone who has gone out of the normal state. While reconciliation is a process of restoring a broken relationship a normal relationship that have been going well and has been obstructed by certain factors, by reconciling you are taking the healing steps to restore that relationship. But in the aspect of this research, what are the healing steps and the reconciliation steps to what is happening? The healing steps is that some of the ideologies religions and religious leaders are holding which influence both the religious leaders, political leaders and traditional leaders and even the common masses must be dropped. They are wicked invented satanic ideologies; if these ideologies are not scraped out of the minds of the people, healing will not take place. And the unfortunate thing is that some of these ideologies are invented by the religious leaders claiming that it is their sacred book that give them the authority of what they are teaching. And the masses who are not informed follow them believing that it is true. They will brainwash them with this kind of ideologies which are wrong, ungodly, and unconventional, and which cannot even develop either the adherents or the leaders themselves. The leaders know that what they are teaching is wrong. Their conscience tells them; their sacred book tells them but because they have motives to rule over the masses; they can only rule over the masses when the masses remain uninformed.

R2. Healing can have multidimensional perspectives; which also have a religious bearing; the physical disease and the spiritual angle of having to heal the misunderstanding, a wrangling and hatred, which I want to believe from the theological aspect of the study of the work of the Church, even though, there is the angle of the physical health healing itself both sides are really very important but I want to believe it is the spiritual aspect of it you are talking about; Well, it is really very important that in the glorious Qur'an chapter four, God says "there is no goodness in most of the secret meetings of coming together except in the meeting that brings about giving charity or giving glad tidings to the people or making peace and reconciliations among people." The wise sayings of the prophet posit that healing the wounds of hatred, discord and misunderstanding shape religion. So, it is a very important aspect of the Islamic religion. And to utter a good word is charity and to make peace between two contending parties is better than giving a charity, so healing is very important, and I commend your research for having conceived this aspect. But I don't know at which level,

because we have wronged ourselves, the blood of the innocent ones has been shed, so many injuries and so many destructions. There are the physical and mental scars all over the place and what is needed is the healing.

R3. Something just came to my mind as you ask that question; God once spoke to the Israelites about something which affects us today – He told the Israelites that, “if you who are called by my name will humble yourselves, turn to me, repent, and leave your wicked acts...” (Which is found in our generation today) he promised to hear and heal our land, and everything will go well. So, you see reconciliation and healing go together which means that crisis is like an injury and if there is calmness it is peace which everyone will enjoy. Reconciliation is the settlement of two hostile people to live together ones again. Injury is what is on somebody’s body, with it he cannot struggle to survive - he can’t even study because he is sick but when he is healthy, he can do things which even the society will benefit from it. So, you see if there is crisis there is disease; when reconciliation takes place there is healing.

R4. Healing is like an injured person who secured drugs that healed him; comparing it to this context, the crisis that are taking place are the injury, healing it is when we settle differences and agree to live together – our peaceful coexistence is our being healed of the ailment. Now reconciliation, healing cannot be complete if we do not reconcile. And reconciliation is to accept to tolerate each other. We must let go of some things that will cause problem amongst us.

R5. Healing is when someone is sick, he looks for a healing solution. In that case we need to redouble our efforts to see that what is to be done is done. In this case therefore, we the sick minority can only be healed when we have our own state because you cannot fight someone who have already overpowered you. In terms of reconciliation, even if you reconcile you do not have the resource, manpower, you are only reconciling to get a peanut.

R6. Healing is to cure certain disease in a man while reconciliation is to try to bring two heads together. Before we will have that healing in Nigeria the leaders must come out and tell the nation the truth of what they supposed to do, that is, where the healing will come because everybody will get to know the wrong thing he is doing and will be ready to make a change. If everyone will accept his wrong reconciliation will flow easily, so the two parties involved must have to walk together. The leaders must have to come together and tell us the truth. As a Christian I should know my fault and a Muslim should know his fault then we come together and ask for forgiveness - there will be reconciliation.

R7. The two terms seem alike, let me start with reconciliation, you know, reconciliation happens when there is a misunderstanding between two or more people; they are summoned together to find a way out for the sake of permanent peace. If it is truly done God will intervene and there will be peace, other than being based on truth, the devil will come in and there will be no peace. I think once there is this reconciliation there is healing.

R8. In Kaduna there was a peaceful coexistence between Muslims and Christians during the time of our parents; they share food during Christmas and so on. But those relationships are no longer obtainable, so the things that can be done to restore the peaceful coexistence of old, is reconciliation. We have done ourselves wrong but as insignificant as visitation maybe it has significant effect towards healing the wrongs done. We should imbibe the culture of visitation. It will help in reconciling our differences. Healing on the other hand is like a

person who sustained an injury and got treated the treatment is our religious and government leaders then he is healed, example a person having emotional injury – which is our current problem. We have emotional injury which is making us do what is not right. You find that healing and reconciliation in another way are somewhat similar. I think most of us Nigerians have emotional injury and we seek for remedy that will heal us; this remedy will come only through religious leaders, traditional rulers and the Government.

R9. Healing in my understanding is like when God allowed sickness on you and you can find cure for it and are cured, that is healing. Now the only way we can find healing in our situation is patience. Reconciliation is the most important in Islam. So, if there will be understanding among two parties there will be reconciliation.

R10. In my understanding, healing is to enlighten the people with what they ought to know – a leader should do what he is appointed or elected to do for the people. Reconciliation happens where two people are not in good terms. A leader is responsible for reconciling and giving justice to whom it's due.

Q6: How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

R1. The answer is in your question! How can there be healing and reconciliation when there is dysfunctional relationship? The relationship is not functioning so there will be no healing, there will be no reconciliation. I have told you sir, the truth is one, until we have people who have concern for humanity to come out to preach conventional ideas, godly and righteous justice, equity; when we have geniuses who would be able to reinstate these ideologies and people believe in the ideologies, these crises ended, healing is perfected, reconciliation is sure. But when people are carrying wrong ideas how will you reconcile them?

R2. I think it all lies on the religious scholars – The Pastors and Imams. They should avoid eye-service.

R3. Religiously what will bring peace is unity. Healing and reconciliation are therefore relevant.

R4. Healing and reconciliation are relevant for the coexistence of both Muslims and Christians.

R5. Reconciliation is necessary but you reconcile to live in peace, development and to move forward: in crisis there is no development.

R6. Healing and reconciliation are relevant.

R7. Surely, it will help peace between Christians and Muslims; healing and reconciliation is very important because there will be no crisis, religious segregation.

R8. Yes, healing and reconciliation can be used to bring peace between Muslims and Christians in this local government.

R9. Healing and reconciliation are importantly relevant.

R10. Healing and reconciliation are very relevant in Islam.

Q7: How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

R1. How we can live functional relationship is easy; first, struggle for governance should be aborted – see every human being as he is and leave him, just as the law of the land have provided, everybody has the freedom to choose whatever he wants in as much as it does not go against the law of the land don't force another person on what you believe on. When these flaws are properly addressed, we will begin to experience peaceful coexistence. Secondly, our leaders should not use the masses so that they can have continuous dominance over them; keep them in the ignorance, and make them remain uninformed, instead, our leaders should struggle to give their religious adherents the right information and allow them to make their choices. It is radical people who have selfish motives and not that they are struggling for the masses they are struggling for their own interest thus, these crises. Why is it that other nations are not experiencing these things? It's because once they know that the leader is not using the power vested on him, they protest. In our case in northern Nigeria most of the people are not informed of what is happening. So, let our leaders provide a situation where the people will be informed.

R2. Although we are in a world of individualism, you cannot live all alone by yourself. There are others and plurality are very important and even at the time we were not as sophisticated and educated as it is today, we accepted plurality why not today? We don't want a heterogeneous society but only homogeneous society where it is only of me my tribe, my colour, sometimes even my house to the exclusion of others. In various places of the Qur'an it did acknowledges plurality. If this is the teachings, that is why the coexistence was very romantic and peaceful and all were left to practice their own religions. Healing from the pulpit for now may not be as effective as needed and required until and unless we have the important stakeholders of government, government here does not mean the governor must come but from the point of view of providing good governance, education, portable drinking water, security, employment, having to improve a lot of lives. This is one of the important ways that government comes in and the word of God comes in also when they are put together, we will have a formidable healing. But you can continue to say, God says... while your family is full of conflicts. So healing is needed, and it is very powerful but until we have the entire component put together.

R3. My advice is; firstly, we should return to God, secondly, we should be practically truthful. Both Muslims and Christians should be summoned, and issues discussed thoroughly with caution and a call to live in peace, if this is done together with prayers, everything will go well in our society.

R4. Firstly, as the poor masses, we should trust each other and walk together without tribal and or religious sentiment, if we do this God will be pleased with us. Secondly, we should not detest each other; we should do everything together as this will keep us always peaceful. Muslims want to marry Christian ladies, but they don't want their own sons to marry their ladies; this principle should be review justly. Thirdly, they want Christians to convert and join them, but they don't want a Muslim to convert to Christianity. Why is it so? When a Muslim convert to Christianity they kill him or take him away. We must recognise that religion and tribalism should not be our problem when we understand this there won't be any problem.

R5. Firstly, as I mentioned earlier, ignorance of the subjects is the problem unless we understand ourselves that the big men on top do not fight and their children don't attend school in this country, we will keep fighting ourselves. The subjects need to come together to agree that they won't allow anybody to use them then. A simple analogy is that when you go to the market no one asks for your religion, we do our transactions together without any problem. So, we need to realize and decide not to be used by our political and religious leaders – we must understand that in every crisis it is the masses that suffer most; we must accommodate each other, only then there won't be any crisis.

R6. The first thing I would suggest is that the leaders should go back to their follower – they should be able to tell their followers what their failure is all about. If I as a Christian have that knowledge that Jesus himself was killed because of me then I will now have it at the back of my mind that even if I'm killed for sake of Christ, I should be able to forgive whoever (did it) because on the cross Jesus said forgive them because they do not know what they are doing. In the religious sect most of the leaders are not telling their followers the truth; as a teacher I have once challenged an I.R.K teacher when I noticed that among the students there is no forgiveness because if a child will use a pen and pierce another child and that other child instead of reporting to his teacher he will look for what he can do to pierce his offender to the level where blood gush out. So, I called the teacher and told him to teach these children the act of forgiveness – they don't have the spirit of forgiveness. Therefore, if the leaders did not teach their followers how to forgive it will be difficult. If a child as a child is not taught how to forgive but how to avenge; when he grows up, he will transfer the same attitude to his own children, so what do you expect? The leaders should go back to their followers and teach them the truth because most of the leaders are teaching based on their own selfish interest not based on what the Bible or the Qur'an is saying, and this is a great deal of problem.

R7. Like I said for example this Pastor Yohanna's Inter-faith Religious Group are working base on healing and reconciliation if not they would not be able to do what they are doing – It is a group comprising Christian and Muslim clerics. Wherever there is crisis they go, the Muslims among them will talk and the Christians among them will talk and they will come to an agreeing point. They are seriously helping matters and sustaining healing and reconciliation. In living, God has made us to be together so we must be patient with and tolerate one another; if it means marrying each other, we can marry each other God did not forbid it. These things will improve our peaceful coexistence and we will not allow ourselves to be cheated.

R8. It is a simple thing to acknowledge that it is God that created us and he created us to worship him so that we can run and win the race together but if we say it without practising what we say there will be no correction instead we should do it whole heartedly the way our religions teach us by so doing, there will be love among ourselves for example Muslims ought to love their neighbours, by loving their neighbours and taken care of their immediate needs when they are in position of doing that, our leaders should stand by the truth.

R9. We should tell ourselves the truth; if something belongs to me you know it's mine; if you are stronger than I am I should know that you are stronger me. So, the main thing is for us to understand each other and there will be no problem. We should also honour each other's invitations to wedding or other occasions; this will strengthen relationship.

R10. I would suggest that we go back to how things were in those days where both CRK and IRS were taught to both Christian and Muslim pupils at the same time. It helps the children to grow with basic knowledge of what the two religions are all about. I would also suggest that both Christians and Muslims should interact with each other very well – we should avoid segregation. I would also advise that leaders should be patient with their subjects who are of different religious backgrounds. They should also perform their duties faithfully, sincerely and truthfully.

Q8: What would you further suggest as possible ways of realizing functional relationship among Christians and Muslims in Northern Nigeria?

R1. What I will add is: let's teach the truth, practice the truth, when this is done, there will be peace. Some in their teachings do skip some places regarding it as either a culvert or bridge – you see, may be in those places, there are hidden truths that their subjects have been denied knowledge. They should teach everything truthful so that the people will choose which way is good for them. On our part we teach them every truth in the Scripture, anyone who wants to accept it, he is at liberty to, or not to.

R2. The root of the problem of show of differences is our leaders. You will see that if someone brings huge amount of money, he will be regarded more than the other. So, if our leaders will abhor lust for money and other things, it will be good. Apart from traditional leaders, religious leaders too should detest material lust. If the leaders unite themselves, all these problems will be solved.

R3. What I will say is that when there is segregation, there will be no peace, so we should do away with differences. Apart from differences, we all need each other and that is how God has created us, no one can live alone. And we should trust each other since that is the will God.

R4. My advice is that the Muslim leaders should know that we are meant to be together, they should try and calm their followers who seek to ignite crisis. And Christian leaders should improve in their own efforts. This will improve and make stronger the relationship between Christians and Muslims in this local government of ours.

R5. What I will suggest is that apart from religious leaders, there are traditional leaders both higher in rank and the lower in ranks are vital in the quest for peace and healing and reconciliation. When all stakeholders put hands on deck towards achieving peace, we will have peace in our country.

R6. Here, I will say that, in this local government, there should be a convention where peaceful coexistence only can be the topical issue. If this is taken there will be a continuous reminder in the minds of the people on the need to live together peacefully

R7. We should recognise that in all parts there are both Muslims and Christians. For example, there are Muslims in the Tangale tribe so if anyone comes as a stranger if he is a Tangale man he should be welcomed regardless of his religion. This way there will be improvement in our coexistence.

R8. Everyone should trust his fellow: a Christian should trust a Muslim, and a Muslim should trust a Christian. If this is done, our peace will stand.

R9. At this juncture I will say that what peace did not give lack of it will not give us. So, we should love each more and more.

R10. I am advising the adherents of these two religions to desist from poking into the religious affairs that they know nothing about because this is the way devil use to cause confusion amongst people.

Appendix 15: A copy of the Prophet's covenant to the Christians of Najran



In the Name of Allah, the most Gracious, the most Merciful

PROPHET'S COVENANT TO THE CHRISTIANS OF NAJRAN

By

Yasin T. al-Jibouri

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This text is excerpted from my recently published Volume Two of *Allah: The Concept of God in Islam*. It follows a discussion of the *Mubahala*. You are at liberty to reproduce it in any way or form, but if you post it on your web site, please indicate your source. Some brothers are still sticking to their habit of claiming authorship of some of my works, and this is unbecoming of any good Muslim. You can order your copy of this Volume and/or copies of other works Online if you click on this Link:

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This text is very important in the light of the fierce attack on Islam by some ignorant or misled fanatical Christians and Jews. It reflects Islam's tolerance in the most glorious way; so, it deserves your attention and dissemination.

TEXT OF THE PROPHET'S COVENANT

Following the agreement reached at the end of the *Mubahala*, the Prophet decided to write a covenant to regulate the relationship between the Muslims and the Christians so it would remain valid for all time to come. This covenant is very important because it reflects Islam's respect for other religions, something which many Muslims nowadays need to learn, particularly the

fanatical Wahhabis and Salafis of the world who are funded and supported by Saudi Arabia and all Gulf countries. These Wahhabis and Salafis have given the world the worst impression about Islam.

You can find this text Online if you copy and paste this Arabic text in your Browser's Search engine:

نصّ العهد النبوي لنصارى نجران ملزم للمسلمين في كل مكان وزمان

It means "The Prophet's Covenant to the Christians of Najran (Yemen) is binding on Muslims everywhere and at all time." You can also find its Arabic mother sources in this book by Ali al-Ahmadi al-Mayanji:

مكاتيب الرسول

The footnote at the end of the Arabic text provides you with more information.

Here is the text of the covenant and my translation of it:

بسم الله الرحمن الرحيم

"هذا كتاب امان من الله ورسوله للذين اوتوا الكتاب من النصارى، من كان منهم على دين نجران، وان على شيء من نحل النصرانية، كتبه لهم محمد بن عبدالله، رسول الله الى الناس كافة؛ ذمة لهم من الله ورسوله.

"انه عهد عهده الى المسلمين من بعده .عليهم ان يعوه ويعرفوه ويؤمنوا به ويحفظوه لهم، ليس لاحد من الولاة، ولا لذي شبيعة من السلطان وغيره نقضه، ولا تعديه الى غيره، ولا حمل مؤونة من المؤمنين، سوى الشروط المشروطة في هذا الكتاب .فمن حفظه ورعاه ووفى بما فيه، فهو على العهد المستقيم والوفاء بذمة رسول الله .ومن نكثه وخالفه الى غيره وبدله فعليه وزره؛ وقد خان امان الله، ونكث عهده وعصاه، وخالف رسوله، وهو عند الله من الكاذبين.

أولاً، "ان احمي جانبهم —اي النصارى —وأذب عنهم وعن كنائسهم وبيعتهم وبيوت صلواتهم ومواقع الرهبان ومواطن السياح، حيث كانوا من جبل او واد او مغار او عمران او سهل او رمل".

ثانياً، "ان احرس دينهم وملتهم اين كانوا؛ من بر او بحر، شرقاً وغرباً، بما احفظ به نفسي وخاصتي، واهل الاسلام من ملتي".

ثالثاً، "ان ادخلهم في ذمتي وميثاقي واماني، من كل اذى ومكروه او مؤونة او تبعة .وان اكون من ورائهم، ذابا عنهم كل عدو يريدني واياهم بسوء، بنفسي واعواني واتباعي واهل ملتي".

رابعاً، "ان اعزل عنهم الاذى في المؤمن التي حملها اهل الجهاد من الغارة والخراج، الا ما طابت به انفسهم .وليس عليهم اجبار ولا اكراه على شيء من ذلك."

خامساً، "لا تغيير لأسقف عن اسقفية، ولا راهب عن رهبانية، ولا سائح عن سياحته، ولا هدم بيت من بيوت بيعهم، ولا ادخال شيء من بنائهم في شيء من ابنية المساجد، ولا منازل المسلمين .فمن فعل ذلك فقد نكث عهد الله وخالف رسوله وحال عن ذمة الله."

سادسا، "ان لا يحمل الرهبان والاساقفة، ولا من تعبد منهم، او لبس الصوف، او توحد في الجبال والمواضع المعتزة عن الامصار شيئا من الجزية او الخراج."

سابعا، "لا يجبر احد ممن كان على ملة النصرانية كرها على الاسلام، ويخفف لهم جناح الرحمة، ويكف عنهم اذى المكروه حيث كانوا، واين كانوا من البلاد."

ثامنا، "ان اجرم واحد من النصارى او جنى جناية، فعلى المسلمين نصره والمنع والذب عنه والغرم عن جريرته، والدخول في الصلح بينه وبين من جنى عليه. فاما من عليه، او يفادي به."

تاسعا، "لا يرفضوا ولا يخذلوا ولا يتركوا هملا، لاني اعطيتهم عهد الله على ان لهم ما للمسلمين وعليهم ما على المسلمين."

عاشرا، "على المسلمين ما عليهم بالعهد الذي استوجبوا حق الذمام، والذب عن الحرمة، واستوجبوا ان يذب عنهم كل مكروه، حتى يكونوا للمسلمين شركاء فيما لهم، وفيما عليهم."

حادي عشر، "لهم ان احتاجوا في مرمة -ترميم- بيعهم وصوامعهم، او شيء من مصالح امورهم ودينهم، الى رفق من المسلمين وتقوية لهم على مرمتها -ترميمها-، ان يرفدوا على ذلك ويعاونوا، ولا يكون ذلك ديننا عليهم، بل تقوية لهم على مصلحة دينهم ووفاء بعهد رسول الله موهبة لهم ومنة الله ورسوله عليه."¹

Translation:

In the Name of Allah, the most Gracious, the most Merciful

This is a security document from Allah and His Messenger to those who have been given the Book (Bible) from among the Christians, those who follow the creed of Najran and whoever follows the beliefs of Christianity written to them by Muhammed son of Abdullah, the Messenger of Allah to all people, a covenant to them from Allah and His Messenger.

It is a covenant which is entrusted to the Muslims after him (after the Prophet's demise) and which they must comprehend, recognize and safeguard for them. Neither a ruler nor any man who is strengthened by the authority of a ruler has the right to revoke it, nor to replace it with something else, nor to over-burden the believers (Muslims) with anything other than the terms stated in this document. Anyone who safeguards it, observes it and fulfills its contents is surely on the straightforward covenant and is loyal to his commitment to the Messenger of Allah. And anyone who reneges on it or changes it to something else or substitutes it with something else shall bear the burden of his sin, and he

¹Ali al-Ahmadi al-Mayajji, *Makateeb al-Rasool* (letters of the Prophet), Dar al- Hadith Press (Tehran, Iran), first ed., 1998, pp. 172-176. More details are compiled and provided by Muhammed Hameed-Allah in his collection of documents from the Prophet's era and from that of the first four caliphs which Dar al-Nafa'is (house of precious items) in Beirut, Lebanon, published in 1987 (6th edition).

is one who betrays the trust of Allah, who reneges on his pledge, who disobeys Him and disobeys His Messenger, and he is counted by Allah among the liars:

FIRST: That I protect them—the Christians—and defend them, their churches, places of worship, places of their prayers, places of the monks, the (sacred) areas which they tour wherever they may be in a mountain or a valley or a cave or a city or a plain or a sandy track.

SECOND: That I guard their religion and their faith wherever they may be, on dry land or on a sea, east or west, with whatever I guard my own self and whatever belongs to me and the followers of Islam from my creed.

THIRD: That I include them in my trust, in my covenant, in my security against any harm or anything shunned or any burden or any responsibility, and that I shall be behind them to protect them from any enemy that intends to harm me and their own selves, to do so with my own self, with my supporters, with my followers, with the people who follow my creed.

FOURTH: That I keep away from them any harm of burdens which people who perform *jihad* bear, from any assault or *khiraj* (land tax) other than what they willingly pay without being forced or coerced into doing any such thing.

FIFTH: That I do not remove a bishop from his bishopric, nor a monk from his monastery, nor a pilgrim from his pilgrimage, nor demolish any of their churches, nor let any construction of a mosque infringe on their own buildings, nor should any house of the Muslims do so; anyone who does any of these things reneges from his covenant with Allah, disobeys His Messenger and swerves from the covenant of Allah.

SIXTH: Neither a monk nor a bishop, nor any of them who worships or wears woolen clothes or seeks solitude in the mountains or in areas that are isolated from cities should ever be required to pay any *jizya* (protection tax) or *khiraj*.

SEVENTH: Whoever follows the Christian faith must not be forced into becoming a Muslim; mercy must be spread for them and anything harmful must be kept away from them wherever they may be in the land.

EIGHTH: If any Christian commits a crime or a serious offense, the Muslims must help him, prevent harm from reaching him, protect him and not let him bear the brunt of what he commits; rather, reconciliation must be established between him and his victim: He must either be pardoned or ransom is paid on his behalf.

NINETH: They (Christians) must not be rejected, betrayed or neglected because I have given them Allah's covenant that they should have what the Muslims have and be obligated to the Muslims' obligations.

TENTH: Muslims must carry out their obligations towards the pact which the covenant obligates; they should protect sanctities, and they should keep away every harm from them (Christians) so they may become partners with the Muslims: They have what the Muslims have and are obligated to what the Muslims are obligated.

ELEVENTH: They may, if they need repairs to their churches and places of worship or anything related to their interests and creed, get assistance from the Muslims to make such repairs; they must be assisted, and this must not be regarded as a debt against them but as support in the interest of their religion and as the fulfillment of the covenant of the Messenger of Allah, as a gift to them and a boon from Allah and His Messenger to them.

This reflects how much tolerance has towards other creeds and belies those who advocate the killing of non-Muslims under this pretext or that. This text shows you the pristine beauty of Islam and the Prophet's self-confidence and deep conviction. It is a charter of human rights the like of which is seldom found anywhere.

PEOPLE OF YEMEN EMBRACE ISLAM

In Tabari's *Tarikh*, it is stated that during the 10th year of Hijra (631 A.D.), the Prophet (P) sent Ali (as) to Yemen. Prior to that, he had sent Khalid ibn al-Walid in order to call the people of Yemen to Islam, but nobody accepted it. Then the Prophet (P) sent Ali (as) and authorized him that he might, if he so desired, dismiss Khalid or anyone else from his party. So, Ali (as) went to Yemen and read the Prophet's statement to the people there. As a result, in one day, all members of the clan of Hamadan were converted to Islam. Ali (as) informed the Prophet (P) of this success whereupon the Prophet (P) said, "Peace with the Hamdanites!" Thereafter, all Yemenites entered into the folds of Islam. Ali (as) again informed the Prophet (P) of the progress which he had made. The Prophet (P) was so over-joyed, he offered an *sajda* (prostration) to thank Allah.

During this year, the Prophet (P) deputed Ali (as) to go to receive the *jizya* from the Najranites. Ali obeyed the orders and joined the Prophet only during the Farewell Pilgrimage. It was on the 25th of Dhul-Qi'dah/February 25, 632 A.D. that the Prophet left Medina for *hajj*.

Below are photos of the Prophet's letters to some of his contemporary non-Muslim rulers.

Wassalamo Alaikom.

Yasin T. al-Jibouri

Thul-Hijja 29, 1435 A.H./October 24, 2014 A.D.

Appendix 16: Copy of the Marrakesh declaration



In the Name of God, the All-Merciful, the All-Compassionate

Executive Summary of the Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities

25th-27th January 2016

WHEREAS, conditions in various parts of the Muslim World have deteriorated dangerously due to the use of violence and armed struggle as a tool for settling conflicts and imposing one's point of view;

WHEREAS, this situation has also weakened the authority of legitimate governments and enabled criminal groups to issue edicts attributed to Islam, but which, in fact, alarmingly distort its fundamental principles and goals in ways that have seriously harmed the population as a whole;

WHEREAS, this year marks the 1,400th anniversary of the Charter of Medina, a constitutional contract between the Prophet Muhammad, God's peace and blessings be upon him, and the people of Medina, which guaranteed the religious liberty of all, regardless of faith;

WHEREAS, hundreds of Muslim scholars and intellectuals from over 120 countries, along with representatives of Islamic and international organizations, as well as leaders from diverse religious groups and nationalities, gathered in Marrakesh on this date to reaffirm the principles of the Charter of Medina at a major conference;

WHEREAS, this conference was held under the auspices of His Majesty, King Mohammed VI of Morocco, and organized jointly by the Ministry of Endowment and Islamic Affairs in the Kingdom of Morocco and the Forum for Promoting Peace in Muslim Societies based in the United Arab Emirates;

AND NOTING the gravity of this situation afflicting Muslims as well as peoples of other faiths throughout the world, and after thorough deliberation and discussion, the convened Muslim scholars and intellectuals:

DECLARE HEREBY our firm commitment to the principles articulated in the Charter of Medina, whose provisions contained a number of the principles of constitutional contractual citizenship, such as freedom of movement, property ownership, mutual solidarity and defense, as well as principles of justice and equality before the law; and that,

The objectives of the Charter of Medina provide a suitable framework for national constitutions in countries with Muslim majorities, and the United Nations Charter and related documents, such as

the Universal Declaration of Human Rights, are in harmony with the Charter of Medina, including consideration for public order.

NOTING FURTHER that deep reflection upon the various crises afflicting humanity underscores the inevitable and urgent need for cooperation among all religious groups, we

AFFIRM HEREBY that such cooperation must be based on a "Common Word," requiring that such cooperation must go beyond mutual tolerance and respect, to providing full protection for the rights and liberties to all religious groups in a civilized manner that eschews coercion, bias, and arrogance.

BASED ON ALL OF THE ABOVE, we hereby:

Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of "citizenship" which is inclusive of diverse groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.

Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;

Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;

Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.

Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;

Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, villification, and denegation of what people hold sacred, as well as all speech that promote hatred and bigotry; AND FINALLY,

AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.

Marrakesh
January 2016 ,27th

Copy available at <http://www.marrakeshdeclaration.org/marrakesh-declaration.html>
(15/08/2019)

Appendix 17: Report (results) from the pilot study

Unit of evaluation 1. The Challenge of Christian/Muslim relationship

Question 1. What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship?

Theme 1. Religious superiority and discrimination.

The theme emerged from the following responses:

The major challenge is exalting one religion over the other which has brought a great deal of problem in this part of our country (KR19).

Higher positions in public services are reserved only for Muslim group, if it happens that a Christian is appointed into such a position, the Muslims will always protest and want the position to be given to their own whether qualified or not. This is seriously affecting our relationship (TR6).

Sure, there are challenges especially in the area of disparity. For example, when there is employment, one side will be more considered than the other, with priority mostly given to Muslims over Christians (KR17).

In the office there is cordial relationship between us Christians and Muslims. However, outside the office there is religious segregation (TR3).

Theme 2. Influence from outsiders.

This theme is found in the following responses:

To the best of my knowledge we are living in peace here in this local government except for the politicians who often cause confusion by creating differences among the people for their own selfish goals (TR14).

There is, you see Islam was first introduced before Christianity in Northern Nigeria, so at the advent of Christianity there was war between the adherents of the two religions. The Whiteman eventually overpowered the Muslims and it became mandatory for the two to stay together. The Christians and Muslims were both preaching and seeking for converts without aggression. However, around the 1960s problem began to ensue between Muslims and Christians as a result of the coup that led to the murder of the then Sardauna – the layman interpreted it to be that Christians were killing Muslim leaders. Since then hostility came to be between Christians and Muslims to date and therefore little misunderstanding whether deliberate or by mistake triggers religious crisis. Other challenges are generated by external factors like crisis happening in other countries and having its effects in our country (KR28).

Surely, in this local government Christians and Muslims are living peacefully because in some families you see both Christians and Muslims as members. For example, as a Muslim I have a Christian uncle. So, we are at peace with each other, but if there is any problem, when you dig down the root you discover it is an intruder not an indigene that cause (TR9).

Theme 3. Lack of unity and understanding among Christians and Muslims

This theme emerged from the following responses:

The challenge of Christian/Muslim relationship is the forceful marriage of our daughters to Muslims. Secondly, in a meat butchery business, the Muslims do not buy from Christian butchers because it is slaughtered by a Christian, these affect our relationship (TR1).

The challenge we have is lack of unity where we do not have platform for both Christians and Muslims to come together in mutual discussion on anything that has become a problem to us. This is the only challenge otherwise we are living peacefully (TR11).

Muslims take our female children and Islamize them, before we know, they are given into marriage without the parents' consent, and when it is complained they will take the matter to the court after confusing the victim with a certain concoction that when she is ask in the court she will simply confess that Islam is her new religion. But if a Muslim convert to Christianity, they react violently claiming that Islam teaches punishment for apostate as killing. This is a big challenge that we face (KR18).

The challenge we have is in the way religion is being practiced with hatred against the other (KR26).

Theme 4. Religious and inter-religious ignorance

The theme emerged from the following responses:

Ignorance! Sometimes people with religious shallow understanding cause trouble with other religious adherents. One of the things that tend to trigger crisis is when Muslims want to pray on Fridays, they usually block the roads and some youths who claim to be Christians would tend to react against that the Muslims are depriving their liberty (TR15).

The challenge that exist between Christians and Muslims is lack of understanding the religion, therefore it is practiced based on the dictates of the religious leaders (KR22).

The major challenge is illiteracy and ignorance where the two religious groups lack mutual understanding between them. A Christian does not bother to know or learn about the basic teachings of Islam and vice versa. Having inter-religious knowledge of each other will enhance cordial relationship. If you read history, you will discover that Prophet Mohammed lived peacefully with the Christians and Jews of his time (KR27).

Our challenge is the youths especially the Muslim youths, they often take laws into their hands when something happens chanting "Allahuakbar" inviting their colleagues into violent reaction in the name of responding to an alleged blasphemy (TR5).

Unit of evaluation 2. The extent of Christian/Muslim dysfunctional relationship

Question 2. How would you describe the extent of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. High level of discrimination and exclusion among the religious groups

This theme emerged from the following responses:

The extent could be seen in the state of segregation. Any benefits to the people in the community from the government such as fertilizer, veterinary vaccination, employment etc. are shared or considered in the ratio of 80:20 as against Christians (KR17).

We are living in exclusion! As a Pastor I am interested in meeting a Muslim leader to interaction on our challenges, but the Muslim leader will not like to come to me because of the gap of exclusion. And even our children do not associate with each other (KR18).

These negative experiences have gone to the extent that the religious discrimination is made crystal clear that Christians are often side-lined during a beneficial meeting, when we complain, they will begin to accuse us of inciting religious differences. So, we are often scared of speaking out so that peace will remain (KR21).

Theme 2. Increasing inter-religious intolerance

The following responses produced this theme:

The extent is affecting the coexistence between us which will not bring progress in our society (TR1).

There is Hausa proverb that says that illiteracy is darker than the night; so those with shallow religious understanding are usually the victims of deception this is why it is very important for one to fight illiteracy (TR14).

The Challenges have grown to the level of keeping a wide gap between Christians and Muslims so that any small issue that comes up easily trigger religious crisis (TR4).

Some parents seem to be teaching their children intolerance and provocative statements against members of another religious group (TR5).

Theme 3. Religious hatred

The theme emerged from the following responses:

The challenge has led to lack of respect for each other's religion. Christians should respect Muslims and their religion, likewise Muslims to respect Christians and their religion (TR12).

The extent is not measurable, because, the level at which these challenges have attained have attracted people's attention and thinking; it is not as you might think it is, but it has become a real problem to our society (KR22).

It is like the relationship between the snake and human being – no one wants to share with the other and thus sees each other as enemies. However, truly, some of the Muslims want to live peacefully with the Christians but I think it is the dictate teachings that make most of them to engage in creating religious problems between us (KR28).

Yes, it is a serious problem, since a Muslim detests Christian even their food. We don't usually feel good by this attitude (TR6).

Theme 4. Religious crisis

This theme emerged from the following responses:

This challenge has destructive effects and the effects cannot be eliminated except those responsible truthfully take the responsibility of eliminating these evil effects (TR13).

This issue tends to bring religious crisis that often leads to what is not obtainable in the two religious teachings (TR15).

Yes, it is dangerous! Because anything that brings misunderstanding whether from intra-religious or inter-religious perspectives is likely to bring crisis, hatred and lack of good relationship or even religious war. As neighbours we can eat or even share food together. Prophet Mohammed lived peacefully with his Jewish neighbours. And I have never heard a Pastor or the Holy Bible saying Christians should maltreat Muslims (KR24).

Truly we are sadly heavy hearted and whatever action they take is usually ineffective – the problem still remains unmoved (KR32).

Unit of evaluation 3. The effect of Christian/Muslim dysfunctional relationship

Question 3. What are the effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. The practices of injustice, hatred and denial of rights

This theme emerged from the following responses:

It brings about injustices against the minority religious group (TR10)

Well, the effect is hatred, for example if you go to the market you will see a Muslim transacting with a fellow Muslim and a Christian with his fellow Christian. We do not get along (KT18).

It brings segregation and differences. We seem to be living together but we are not together (KR32).

The challenges create hatred and crisis which brings about loss of lives and properties among the two religious adherents (TR6).

Theme 2. Lack of trust among the Christians and Muslims

This theme emerged from the following responses:

The effect is lack of trust between the religious groups. Everyone keeps to himself or herself what the person knows or have. For example, if someone has good information, he or she will not share with others from another religious group but will keep only to self and group and benefit alone. This use to happen especially during government job recruitment; before one will know it, the employment has taken place (TR20).

The effect is the fact that we live in suspicion of each other, no one looks at the other as brother. Discussions are done with reservation and in pretence, you will think all is well, but the reality is not (KR22).

It has resulted to life like the Hausa proverb 'Zaman Doya da Manja ake yi' – life of hypocrisy (KR23).

Theme 3. Religious violence and destructions

This theme emerged from the following responses:

The damage that the effect of illiteracy is likely to bring is that the world will plunge into pandemonium and people will seek to take the lives of people at this level there will be no peace, no unity, and no tolerance, even religious practices will be lost. I'm telling you wherever there is crisis in the name of tribal misunderstanding it's a lie; the truth is illiteracy has brought religious crisis and not tribal crisis (TR13).

This issue tends to bring crisis which often leads to violent destruction of lives and properties (TR15).

The effects of dysfunctional relationship among Christians and Muslims is the Ethnic conflict which has religious motivation. The Hausa/Fulani and other tribes who become Muslims claim to be one and would not like Christians to be part of them. While Christians look at any Muslim as a tide who comes to exploit them (TR16).

It has a dangerous effect on the people because when one side is more favoured than the other, the victims may tend to stage a protest which often results into violence, causing even death and destruction of properties (KR17).

The effects include hostility, lack of trust, killings, lack of peace; slowdown in development and phobias amongst the people (KR28).

Unit of evaluation 4. The leaders' efforts in addressing Christian/Muslim dysfunctional relationship

Question 4. What are the leaders' efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. The leaders are described as part of the problem thus no seriousness in making efforts, and if made, it is fake as they are afraid of telling the truth.

This theme emerged from the following responses

Truly I did not perceive that leaders are dedicated on this issue since I was not called upon and I did not call a meeting on this, so the truth is, there is no step taking (TR11).

These leaders you think could bring positive change are only making matters worse because, anyone elected or appointed whether as a Christian leader or Muslim leader, if given the opportunity he will only consider himself and family that's all. This is what is causing confusion and lack peace. For example, a Christian leader will sell Christians' liberty to a Muslim leader and vice versa, by this the leaders cause conflicts between the two religions, so the leaders are our problems (TR2).

The steps that are supposed to be taken, are not taken because our leaders are not confident. Sometimes ago, we decided that everything that happen should be reported but some leaders are afraid because when cases are reported, the reporter is often targeted by government thus victimizing the person. So, leaders working with government are often scared of being frustrated by demotion or termination of appointment etc. So, there is no reporting of cases and the leaders don't take measure (KR20).

Truly, there are sincere leaders who do not consider religious difference, but they are outnumbered by the insincere ones (KR25).

Theme 2. Religious leaders are engaged in preaching and teaching against the dysfunctional relationship

This theme emerged from the following responses:

Leaders are trying their own best to see that illiteracy and hostility are eliminated among members and to encourage cordial inter-religious relationship among Christians and Muslims. Leaders are really trying except if they are pretending but to my understanding they are trying (TR13).

Glory be to God these leaders are trying to educate the populace to embrace their respective religion without interfering into another's religious affairs (KR31).

Leaders are living exemplary life, for example, there was a time Mai Tangle left a Christian wedding and goes further to attend Muslim wedding, I was together with him. So, you see if leaders will be close to each other, their subjects too will be close to each other. Leaders should first lay the example. As the leader of the entire Muslims in Billiri local government I am always close to the Mai Tangle who is a Christian (TR8).

Theme 3. Leaders are making efforts through setting of reconciliation committee and creating rooms for inter-religious discussion.

This theme emerged from the following responses:

To the best of my knowledge, our leaders are trying their best for peace to reign. Whenever there is problem, a committee is set up to deal with the situation (TR14).

The leaders' efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in northern Nigeria is through participation whereby there is openness, transparency and empowerment, this a great deal blows to potential dysfunction (TR16).

To be candid the leaders of these two religions are trying. Whenever there is problem in town; the Christian, Muslim including Fulani leaders are usually summoned by the Mai Tangle for caution and measures that will avert any possible crisis. For example, recently leaders were all summoned and admonished to be alert against any effects of the crisis between Fulani herdsmen and the Bachama of Yola in our town. This advice was heard and there was no violent effect in the local government (TR5).

Theme 4. Religious leaders seek assistance from security agents and parents to teach their children right behaviours

This theme emerged from the following responses:

The leaders do take action whenever there is crisis, for example the government use to deploy security personnel to the affected areas and placing curfew and the leaders of the affected communities are usually summoned for further actions such as investigation, compensation, relief material supplies etc. Traditional rulers too do complement government efforts by visiting the affected areas and making sure that the appropriate measures meant to restore peace are implemented duly (KR28).

Religious leaders are always calling on parents to draw close to their children and discipline them according to their respective religions. Our Traditional rulers too are trying all the time to see that both Christians and Muslims are united peacefully (KR29).

Unit of evaluation 5. The leaders' strategic approach in addressing the Challenge of Christian/Muslim relationship

Question 5. What are the leaders' strategic approach in addressing the dysfunctional relationship among the two religious groups in Northern Nigeria?

Theme 1. Reporting to the government authority and security agents to address the challenges.

This theme emerged from the following respondents.

There was a time a Christian girl was kidnapped with the intention to Islamize her, but our CAN chairman stood his ground and the girl was rescued. Again, there was a time the Muslims went to the Christian cemetery and buried their corpse, our Christian leaders complained, and it was exhumed. This shows that Christian leaders do act but, on their part, they don't. Had it been they do problems would have been less (TR1).

Sometimes when a problem becomes known, government leaders use to summon Muslim and Christian leaders to sort it out. Sometimes a party may not accept the resolution made by the government but at least the problem used to be calmed (KR20).

Truly I will say God bless our leaders both at the state. We are in peace here in Gombe. They used to summon meetings at all levels - at government houses and palaces (KR31).

Theme 2. Encouraging members especially the youths the need for peaceful coexistence with members of other religious groups

This theme emerged from the following responses:

For us Christians, when our youths want to react in fighting, we calm them down counselling them to leave things to God – He will fight for us. On the Muslim part they use to say it, but it is not effective as the perpetration against us are done by the Muslim youths. And sometimes we wonder whether their leaders are behind the youths in the evil acts against us (KR17).

Religious leaders seek support of parents to draw close to their children and discipline them according to their respective religions at home (KR29).

The approach they take is by summoning the Christian fellows in the Church to admonish and encourage them to remain calm and peaceful (TR4).

They approach the challenges by counselling the Youths and other leaders. The Muslims does the same by summoning their youths and other personalities in the Mosques to educate them on the need for peace; sometimes going to the media house for public awareness (TR5).

Theme 3. Inter-religious discussion

This theme emerged from the following responses:

The leaders' strategic approach in addressing the dysfunctional relationship among Christians and Muslims is through dialogue. The two sides are brought together to find out causes and effects of dysfunctional relationship among them (TR16).

The step they use to take is by having inter-religious meeting of the two religious leaders with the need to encourage togetherness (KR22).

The leaders of the religious groups are often call together for interaction towards living peacefully with one another and to detest segregation, even though meeting is one thing putting it in practice is another this which is the problem (KR23).

Theme 4. Pretence

This theme emerged from the following response:

They don't do anything that brings fair reconciliation, they only camouflage and pretend to be doing something but behind the camouflage is the true intension of satisfying their own interests (TR2).

Theme 5. Teaching and preaching

This theme emerged from the following responses

Our most common approach is teaching in our churches, and for the Muslim clerics I'm not sure of what they do in their mosques in relation to this (TR1).

Both Christian and Muslim leaders are engaged in preaching in mass media on television and radio stations. But the most important preaching for peace should be done in churches and mosques (TR4).

One of the ways leaders address the problem is through announcement in the church for the Christians, and by organizing teachings on peacefully coexistence. Muslims too use to tell their adherents to embrace peace. Emirs and political leaders encourage tolerance (TR6).

Unit of evaluation 6. The critique of the leaders' strategic approach

Question 6. What is your critique of the leaders' strategic approach in addressing the dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. Leaders lack unity among themselves

This theme emerged from the following responses:

If the two religious leaders can unite together and practice what they teach, I am sure there will be peace among the adherents (TR2).

The religious leaders do not practice inter-religious relationship between Christians and Muslims. For example, funerals are often attended by same religious group, is there any support from the Qur'an or the Bible? To my understanding there is not (KR24).

Theme 2. Leaders are doing well in addressing the inter-religious challenges but!

This theme emerged from the following responses:

As a Christian leader in this local government I want to appreciate the efforts of our traditional leaders in creating awareness to the people at all levels. But to our political leaders, they should stop using religion and their political desires in causing problem among the religious groups in the society (TR15).

Well, the leaders are trying but I expect them to do more. The little efforts they do does not bring positive outcome because what they say they do not do. If they want the youths to be good mannered the leaders ought to lead by example (KR17).

Theme 3. Leaders are responsible directly or indirectly for the inter-religious dysfunctional relationship between Christians and Muslims

This theme emerged from the following responses:

The approaches are good, but I am not satisfied, because it is merely a camouflage. For example, if they settle misunderstanding between farmers (who are mainly Christians) and herdsmen (who are mainly Muslims) before you know it the herdsmen have strike again, meaning the reconciliation has not yield positive result (KR19).

when a problem has gone public, they use to take measures that everyone will be pleased with it but sometimes when it is at an area where they are the majority, even if government intervenes it is done in the interest against Christians who are known of being patient (KR20).

Mere holding meetings is not effective. To my mind, there should be true teachings in Churches and Mosques about peaceful coexistence between Muslims and Christians (KR23).

Well I am not satisfied with the religious leaders' efforts because they are not first united in their religious groups due to denominational differences. Therefore, pastors and imams should get united intra-religiously before talking of inter-religious unity (KR25).

Unit of evaluation 7. The understanding of healing and reconciliation

Question 7. What is your understanding of healing and reconciliation in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

Theme 1. Healing and reconciliation are ways of addressing problems.

This theme emerged from the following responses:

I think anyone who is writing on healing and reconciliation is as a result of dissatisfaction on the status quo. So, the way out of this unfavourable condition is healing (KR25).

Reconciliation does not mean weakness; it is the settlement between two fighting group. When two fighting parties settle their differences then healing comes in; there cannot be healing without reconciliation coming first (KR26).

When there is problem the appropriate solution to it healing and reconciliation. This is very apt to the situation we are in now (KR28).

Healing is satisfaction. Reconciliation comes first when two people are in conflict. Healing in this context is not about injury, it is the healing of the heart; you try to heal the conflict between the two people so that there will be no future reoccurrence (KR29).

Theme 2. Healing and reconciliation are attempt of bringing people together in understanding

This theme emerged from the following responses:

In my understanding healing is like telling someone something that will sooth his mind while reconciliation occurs between two people that have a misunderstanding – they are urged to settle their differences (TR11).

In my understanding healing is when someone is sick and right medication is provided for the person to be recovered. For example, if someone is illiterate and you help by providing education you have healed the person. Reconciliation is when addressing misunderstanding between people living together (TR14).

In my understanding, healing and reconciliation has to do with understanding and acceptance of being together. In conflict resolution therefore, reconciliation is like the terms and conditions that lead to healing (KR27).

Healing and reconciliation mean uniting people in a community to live together without any form of trouble (TR7).

Theme 3. Healing and reconciliation are cure for ill relationship towards cordial coexistence among people.

This theme emerged from the following responses:

We first look at it from the perspective of a sick person who needs cure. So, our social life is like that; if you do not find the right cure, there will be no healing. And reconciliation needs sacrifice. If you want to settle dispute with a person, it means that he has offended you and if you do not agree to let go, there will be no reconciliation (TR1).

Healing is like an injured man who finds cure and reconciliation is when two people have a misunderstanding which was later settled, and they continue in their relationship. These words are interrelated. Because the injury could be lack of understanding, so if healing is obtained reconciliation has taken place (KR19).

What I understand with healing and reconciliation is cure for misunderstanding and care for living together (TR6).

Theme 4. Healing and reconciliation are teaching and inviting God to cure both physical and spiritual sicknesses among people

This theme emerged from the following responses:

Healing and reconciliation in my opinion means a need for a person's clear thoughts, spiritual life and knowledge of God. The person should get healed from the illiteracy of understanding who God is; his life and service to Him (KR22).

Healing and reconciliation are not summoning meetings where people will be talking and laughing but is teaching and true teaching effectively bring peace among people (KR23).

Healing and reconciliation are two independent terms. Healing means to heal the heart from the disease of hatred and grudges that is between her and another. Reconciliation is when two persons are not in good terms and a third party comes and settle the differences. Key terms to reconciliation are listening, recognizing mistake, accepting responsibility, and apologising. Healing and reconciliations are thus from God through the religious leaders (KR24).

Healing and reconciliation in my understanding is like an injury that needs healing; prayer and love for one another are what I am sure will heal our situation here (KR32).

Theme 5. Healing and reconciliation are regret and forgiveness towards peaceful living

This theme emerged from the following responses:

Since we have injury, it is good we look for a healing solution. And this has become like a terminal disease that it is difficult to heal. So, if we do not seek to heal this trauma now, we would have to fight a serious war (KR18).

Healing could mean that a problem that arose a positive measure have been taken against it; which means both parties have accepted it and issues are resolved meaning healing and reconciliation has taken place (KR20).

The importance of this surpasses any other; just yesterday we settled dispute between a father and his children here and many others. So, when there is a problem between two people, and they come together shading tears of regret there will be reconciliation. And if reconciliation has taken place healing will take place – they go together (KR31).

Healing in Hausa is something that has got into a situation that warrants help and it needs constant supervision so that there will be complete healing. Reconciliation warrants that an apology rendered to a person who has been offended and the offended forgives (TR8).

Theme 6. Healing and reconciliation are search for peaceful and freedom of living together. This theme emerged from the following responses:

When you talk of healing it means someone who is sick and seeks cure out of the sickness. When related to this study, it means that the problem between Christians and Muslims is a disease that a cure is needed for it to be healed so there would be peace. And if Christians and Muslims will accept each other to dwell as one, there will be reconciliation (TR2).

Healing is getting liberty from something that you find yourself in – it could be a disease or difficult situation, when you find solution, you are healed. Reconciliation is settling dispute among two or three parties (TR5).

Unit of evaluation 8. The relevance of healing and reconciliation

Question 8. How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

Theme 1. Healing and reconciliation are conditional

This theme emerged from the following responses:

It can be used if there is understanding or the two religious groups agree to live together indiscriminately (TR1).

It would have been accepted but the problem is, for example Islam teaches that a Christian is not to marry a Muslim lady but is accepted of them to marry a Christian lady, this and many examples will not allow healing and reconciliation to work because of differences (KR23).

Healing and reconciliation are relevant if the approaches and application are respected and taken serious (KR32).

Yes! Healing and reconciliation are relevant if we trust the one, we serve but if we take it personal it will not solve our problem (TR2).

Theme 2. Healing and reconciliation are relevant terms to the context of Christian/Muslim dysfunctional relationship

This theme emerged from the following responses:

It is relevant because according to Islam if two people have misunderstanding, they should be reconciled. But if the other party refuses to settle, they should be compelled to accept settlement (KR29).

It is relevant as both the Qur'an and Hadith advocate for reconciliation. Reconciliation is a significant element of a community; it is made mandatory on every Muslim to consider being reconciled. Both Islam and Christianity teach the same need for reconciliation (KR30).

Yes! It is relevant because these two religions came with books that God has given to the adherents, so it is mandatory they follow strictly the teachings of these books so that there wouldn't be any problem (TR7).

Theme 3. Healing and reconciliation are relevant for coexistence of the religious groups

This theme emerged from the following responses:

Of course, yes! healing and reconciliation is meant for the religious adherents who owns this region and cannot be separated, so they must be reconciled to coexist peacefully (TR13).

Definitely these two religions need healing and reconciliation to live together progressively and to benefit from each other (TR14).

It is important to reconcile because no one will chase out the other from this inter-religious community where we are together. God has made it that both Christians and Muslims and even pagans to live together. If we understand this, then we will know that it is God's will for the two to live together in this country (KR21).

Yes, healing and reconciliation are very vital for human coexistence where misunderstanding is bound to surface as human beings (TR3).

Theme 4. Healing and reconciliation are relevant in view of the historical fact on how peaceful coexistence was achieved

This theme emerged from the following responses:

Healing and reconciliation are relevant looking at when Boko Haram crisis first started and how it has now been doused due to efforts of some leaders who are involved in reconciliation discussion that becomes healing to the hearts of the victims of the crisis (TR11).

It is very important because in the time of Prophet Mohammed, there was reconciliation between Muslims and the Jews. When reconciliation is from the truth of the heart there will be true reconciliation and there will be no need for weapons. It is

very vital for providing peace between parties, lack of it is what is bringing continuous crisis (KR24).

Unit of evaluation 9. Ways of applying healing and reconciliation

Question 9. What would you suggest as way(s) of applying healing and reconciliation in a dysfunctional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. Healing and reconciliation should be applied with the consciousness of God

This theme emerged from the following responses:

This situation demands that we all go back to God. Both Muslims and Christians are created by God, so if we draw close to him, we will find real peace. But if we do not pay attention to God as the application of healing and reconciliation will be based on selfish desire (KR23).

As Christians and Muslims, we should understand that we are serving the same God, and therefore reconciliation should depend on our belief and trust in the God we serve. And justice should be practiced in civil services to avoid marginalization or discrimination of minority religious group (TR5).

Living together as brothers and sisters inter-religiously doing things together is healing and reconciliation. Avoid religious differences, and everyone should practice the religion of his or her choice with freedom (TR8).

Theme 2. Setting of inter-religious platforms for dialogue

This theme emerged from the following responses:

I would suggest that the government, especially this local government should build a platform where there will be enlightenment and teachings on inter-religious understanding (KR25).

Dialogue has been our powerful tool for inter-religious understanding. In my office as the Muslim leader here I have advisory committee recognized by the Traditional head. If there is anything a meeting is summoned where leaders at all levels are treated equally – there are even traditional title holders that are Christians all are involved. So, we live and relate very well – we have a good relation to the extent that if an Imam did not see a Pastor for some time, he will visit him and make sure all is well and vice versa. Whenever, problems arise – usually caused by followers we summon meeting immediately and settle differences. There are issues that arose in the past and we were able to settle them amicably through dialogue (KR28).

Theme 3. Practicing justice among the religious groups by government leaders.

This theme emerged from the following responses:

In my understanding, healing is to enlighten the people with what they ought to know, and leaders should do what they are appointed or elected to do with justice for all the people. A leader is responsible for reconciling and giving justice to whom it's due.

Our political leaders should be warned! Who contribute to our religious problems by hiding behind religion to secure their votes, such politicians cause inter-religious disunity and confusion (TR10)?

Government officials should treat staff without religious discrimination and injustice. For it is common find a Christian staff with degree placed under a Muslim with a diploma. But if this is done out with, and giving justice to whoever deserve it will heal, bring about reconciliation and development in the land (KR17).

The major problem is from our leaders if justice will be embraced and if everyone will accept doing to others what they would want to be done to them, our inter-religious community will be healed (KR20).

Theme 4. Learning from history how peaceful coexistence was achieved.

This theme emerged from the following responses:

I remember in the past, some years ago we lived in peace together without religious differences why don't we go back to such lifestyle? But I think leaders are responsible they should come together unite themselves and then unite members (KR29).

There was a time when Christians were considered trustworthy by Prophet Mohammad when he entrusted his followers to the care of a Christian king in Ethiopia. And this happened when the Prophet and followers were persecuted by his community people, and the Muslim group found refuge with Christian community. I wish this could be possible today we will have a lasting peace. Therefore, neighbours should be responsible to one another whether Muslims or non-Muslims. And leaders should fear God because we will all appear before him in accountability one day (KR30).

Theme 5. Christians and Muslims should live separately!

This theme emerged from the following response:

I have been thinking on this whenever there is religious crisis a suggestion uses to come to my mind that it will be a good idea for Christians and Muslims to live in separation away from each other. I think this will reduce crisis. And if it will be accepted let Christians and Muslims have separate schools and the teachers so that in teaching, the students and the teachers will reason alike (TR2).

Theme 6. Religious leaders must sincerely teach what the Bible and the Qur'an says.

This theme emerged from the following responses:

To make healing and reconciliation workable leaders should teach the truth of the two Holy Books. And if a Muslim convert to Christianity he should not be haunted down because when a Christian convert to Islam we don't kill him or do any harm to him (TR1).

The religious leaders should focus on the true teaching of the word of God, as the two religions preach peace. They should learn to relate with one another inter-religiously

so that our members can emulate us. And let me state that if the religions do not provide peace, we can't get it elsewhere, and be careful not to feed the youths with poisonous knowledge (TR15).

Unit of evaluation 10. Realizing Christian/Muslim functional relationship

Question 10. What would you further suggest towards realizing a functional relationship among Christians and Muslims in Northern Nigeria?

Theme 1. Need for leaders to live exemplary life

This theme emerged from the following responses:

What I will add is that we should teach and live the truth we teach so that our members will learn from what we do not just what we say. Sometimes in our teachings we skip some places regarding it as either a culvert or bridge – may be in those places, there are hidden truths that the subjects are denied of. I think whatever is revealed in the Bible and Qur'an are meant for Christians and Muslims to know respectively. Religious leaders should therefore teach everything truthfully so that the people will know and take decision (TR1).

As a follower of Jesus Christ, if I will live by His teachings, live my life like His, everything will be easy. The major thing is prayer. And as a Muslim, live by the true teachings of Prophet Mohammed. Also, let's understand that we are fellows and live together. Let's protect each other; by this I mean that, if anyone should introduce any teaching that will bring problem amidst us, we should report the person. And we should avoid trouble with each other by refuting teachings that denies us peace. If we do these, we will live in peace with each other (KR21).

Let the religious adherents learn more about their religions. They should know what their religions says and put it into use. If they do this, ninety percent of the problem is solved because anyone who tries to confuse you, you should be able to understand the truth and stand by it. There is therefore need for us to change our worldview and way of doing things so that there will be peace. The government is trying but it should also make everyone a stakeholder so that everyone will share a sense of responsibility (KR28).

Theme 2. Need to respect one another's religion

This theme emerged from the following response:

I thank you that you have come with this project because it will help enlighten other people on the true nature of things between Christians and Muslims; this will help improve peaceful coexistence. And if this teaching is made known and even presented in our media houses it will further create more awareness for inter-religious relationship among Christians and Muslims not only in the local government by state and Northern Nigeria (TR8).

Theme 3. Teaching and awareness must continue as ways of creating tolerance and inter-religious understanding

This theme emerged from the following responses:

I will add that, we should stop marginalization and discriminating. If government wants to sponsor students, she should sponsor both Christian and Muslim students, but most youths sponsored overseas exclude qualified Christian students. Everyone should be treated equally, and everyone should respect his brother's religion, if this is done, there will be peace (KR19).

I would suggest that there should be inter-religious teaching in schools where both Christians and Muslims will attend same class of inter-religious relationship. It will help our young members to grow with inter-religious consciousness and tolerance (KR25).

My advice is that the Muslim leaders should know that we are meant to be together, they should try and calm their followers who seek to ignite crisis. And Christian leaders should improve in their own efforts. This will improve and make stronger the relationship between Christians and Muslims in this local government of ours (TR4).

Appendix 18: Result findings from the empirical study

Unit of evaluation 1: The challenge of Christian/Muslim relationship

Question 1: *What are the challenges of Christian/Muslim co-existence in Northern Nigeria in relation to dysfunctional relationship?*

Theme 1: Inter-religious ignorance has made individuals and or groups to consider adherents of other religious groups with hatred.

Sample of responses:

A major problem we have is lack of knowledge. Christianity originates from Jesus Christ and Islam originates from Prophet Mohammed. Both were sent by God and their messages are similar in many ways – the difference is very minor. So, if as a Muslim I understand what your religion demands of you and you as a Christian understands what my religion demands of me, we would not try to trespass each other's religious teachings. However, where we lack knowledge of the truth of our religions there is bound to be problems (JR10).

Another thing is religious ignorance; ignorance was common in the days of old but now you and I can read and write; so, you can study your religion so that you are not deceived (JR14).

The second challenge is religious ignorance. Some Christians and Muslims are novices in their religion and because they do not understand or know basic teachings of their religions: they behave contrary to their religion's basic teachings. This is affecting the relationship (FR39).

Theme 2: lack of inter-religious understanding that results to intolerance and favouritism among the two religious groups.

Sample of responses:

A major challenge on the relationship between Christians and Muslims is lack of tolerance. Pastors and Imams preach love, but we don't practice it, we need to learn about each other's religion so that we can tolerate each other and live in peace (JR12).

One of the challenges is hatred that leads to selfishness among the adherents of the two religions. For example, in public offices staff are treated with religious biasness by the head of the staff who often favour members of his religious group against the other with Christians as victims. If not for religious differences, there wouldn't be any problem among us. Thus, our problem is religious differences and favouritism (FR38).

Intolerance is a challenge among us! We do not tolerate the teachings of each other's religions. Most of the religious crises in Nigeria occur where certain religious adherents are denied the right to practice their religious rites in a place. For example, in Kaduna state sharia law was enacted but the Christians protested it. For the Christians to object such a significant aspect of Islamic dictate means that they don't tolerate Islam. Even though sharia law has nothing to do with the Christians,

yet they protested it. This means there is no tolerance for each other's religion (FR41).

One major challenge I have come to discover is the fear to engage with people of other faith. I always see Christians preserving and conserving the gospel of our Lord Jesus Christ to themselves and to the Church alone. I see this as a deviation from Jesus' principle of, freely you receive freely you give. Restricting the gospel to the Church alone is affecting our relationship with people of other religion (FR48).

Theme 3: Social and religious distinct identity among the religious groups is affecting inter-religious cordial relationship.

Sample of responses:

One of the challenges is the exaltation of one's religion over the other thereby making the adherents second class citizens (BR32).

The challenge of religious superiority where the Muslims assume the position of being superior thus meant to lead never to be led. They get the impression from the fact that Ismail is Abraham's first son and Isaac is the second, therefore Isaac should be the one to serve Ismail. The Christians' perspective is on promise, believing Isaac as the promised child. Therefore, these two divergent views have brought a bond of contention in struggle for power and leadership (FR44).

Another challenge is the social aspect which can be traced to colonialism that came with some social ills in it – one can easily identify a Christian by the way he dresses, speaks and associates with others. The same thing with the Muslims; this is detrimental, and it is affecting our idea of coming together.” Another aspect that is affecting our relationship is the battle of doctrine – the Christians see the Bible as supreme over the Qur'an and the Muslims see the Qur'an as untouchable. So, the battle for supremacy is affecting our relationship (FR48).

Theme 4: Religion is manipulated by religious and political leaders for personal or group interest.

Sample of responses:

Another challenging factor is politics. It is one of the causes of problems among the people of different religious affiliations. When democracy started in Nigeria, there was no religious involvement in it. Later, the politicians realized how religious Nigerians are, they decided to use religion as an opportunity for them to win the people's trust and votes coming through the religious leaders. Therefore, the electorates are compelled to vote for their respective faith candidates into political positions. Today politics is playing a significant role of religious divide between Christians and Muslims especially in northern Nigeria (FR40).

Another issue that has bedevilled our relationship is politics. If you consider Gombe State and northern Nigeria as a whole, Christians are regarded as minority and Muslims are majority in terms of population. Politicians use religion to manipulate the dominant populace in an area. People now involve religion into politics thus, Christians are being deprived of political leadership and economic power of the land. So, this creates tension between the two religious groups so that one tries to annihilate the other (FR48).

There are many challenges that are facing our living together as Muslims and Christians. About 15 – 20years ago we never had problems that we face today. I grew up here within Kaduna and from my experience of those days we celebrated both Christmas and Sallah together and visited each other very well. But later on, due to our leaders' negligence – whether they are trying to cause a divide between us, or they are trying to enforce an opinion or what is happening I don't know, and we are fighting each other. If you ask someone from the time this fighting began what is the actual reason for fighting his brother, there is nothing he could say other than the fact that the other person is a Christian or the other a Muslim. Our problem is the political leaders who have come in and the whole thing appears like a divide and rule method, thereby causing division among the people through religion (JR7).

Theme 5: Inter-religious ignorance makes both adherents vulnerable and accessible by enemies of unity.

Sample of responses:

Relationship between Muslims and Christians is cordial but only to those who are knowledgeable of their faith. If you are knowledgeable about your faith, you will be able to interact very well with the other person who has also studied his own religion and understood it. Nobody will cajole him to take gun and shoot another person because he knows the truth of what his religion teaches him. There will be cordial relationship when there is knowledge. Education helps cordial relationship between two bodies, because in school both Christian and Muslim students interact and even sleep together without any problem due to the knowledge that shape our minds - they trust each other without any negative thought towards one another. Where a problem comes in is the influence of outsiders – if a Muslim who refused to take to heart the true teachings of his religion sees that another Muslim is living peacefully with a Christian, he sounds an evil idea in his mind “you are a Muslim why are you living with that Christian?” This will make that Muslim begin to have some reservations in his relationship with the Christian (JR13).

Another challenge is lack of unity where intruders easily cause us to fight each other. So far both religions are from God there is no need to detest each other (J15).

Another challenge is that Muslims do react negatively to foreign issues thereby killing Christians. It happened sometimes in 2005 here in Gombe when somebody from another country allegedly designed a caricature of Prophet Mohammed as a result many Christians were made scapegoat (FR33).

Theme 6: Inter-religious ignorance can produce and maintain constant re-occurrence of sad events among the religious groups.

Sample of responses:

Basically, Christians and Muslims in this state have lived almost as brothers but later on the relationship was confronted by crises that brought about lack of trust (BR18).

One of the things that have created a deep gully in the relationship between Christians and Muslims is the constant reoccurrence of sad events: when we are trying to settle one issue here another similar one is happening there. This has brought about difference in settlement; Muslims now live in a different part away from Christians. As I am talking to you now several incidents have happened and are

still happening. In fact, a brother of a Pastor friend of mine was killed about just five kilometres from a military checkpoint; so, we begin to feel that the government is aware of what is happening, and they allow the perpetrators go free. That means they support the Muslims' killings of Christians (BR28).

The youth probably due to lack of knowledge of the two religions, they go an extreme end to take laws into their hands which according to the two religions they are going contrary. Since the Northern Nigeria and Gombe are having these two religions in a family, you may have people who are practicing these two religions and yet the family do not fight but in the larger society you see conflicts. The way I see it is probably lack of knowledge of the two religions, for instance, if Christians will know the basic knowledge of Islam – what are lawful and what are not, likewise the Muslims to get that of Christians many conflicts will be avoided (FR35).

Theme 7: Inter-religious ignorance has made the religious adherents to keep confusing crisis among ethnic, politics and religion, thus making crisis to alternate among the three.

Sample of responses:

One of the challenges faced by these two religions is tribal clashes because Nigeria is a Multi-ethnic and multi-religious country. The case of ethnicity takes the entire matter. Sometimes you see two different tribes having a misunderstanding which some people later turn it into religious crisis. For example, the Herdsmen and some communities in Taraba, Plateau, and Benue states (FR40).

Youthful exuberance has been taken advantage of, as some politicians sponsor the youths for violence in the name of politics before you know it has become religious. The youths in the society are not properly utilizing their potentials as they are not duly employed. However, if the youths are properly engaged in productive labour especially by the government, the problems caused by our youths will be solved (FR45).

What I consider challenge of Christian/Muslim relationship is the interference of two different things into religion which is politics and tribalism. Religion has caused no problem, whether Christianity or Islam. They do not pose any problem at all; it is the interference of politics and tribalism that have brought challenges between the two religions (BR24).

Theme 8: Social media has been misused for spreading inter-religious ill information that triggers more tension among the adherents.

Sample of responses:

Before we used to live peacefully but now social media has brought some challenges such as when for example I say something now somebody will change it, so before you know it the world has taken it either negative or positive – the negative ones are the ones putting us in the challenges we are in today (JR5).

...For example, here in this University where the case of a lady who posted religiously sensitive information on social media that almost caused religious crisis... (FR46).

Theme 9: Struggle for dominance is seen as another form of Jihad.

Sample of responses:

One of the great challenges is struggle for dominance. The issue of trying to dominate another group had being the challenge of the two religions in Kaduna State... Therefore, every resource that is found in the area must be dominated and be benefited exclusively. While others should be sledged under them. You find out that in all the facets of the economy of the state, talk of education, government ministries in the state, and political appointments in the state, you find out that Muslims are heading almost everything, only few are headed by Christians. Not only that, if you look at the issue of educational admission; Christian students who are qualified to be given admission into tertiary institutions of the programmes of their choices are denied. While those who are not qualified are made qualified based on religion (JR1).

To me I see the challenge we have today as a strategic ground plan by the Muslims across the middle-belt and Nigeria as a whole. It is a second Dan Fodio Jihad against the Christians. So, it is a very broad topic to discuss (BR27).

Theme 10: Claim of a geographical location by one religious group make the other aliens thus denied citizenship.

Sample of responses:

One of the challenges is when a religion exalts itself over the other thereby making the other religion second class. The issue of citizenship is not balanced. You live in places like Sokoto, Kano, and Zaria etc. for a very long time but have been denied recognition as citizens. You can't own a plot of land, but a Muslim can go a place like Jos and would want to take over. Even though it is a law, it is not in just practice. Citizenship is only proclaimed verbally when one wants to get political power. Christians cannot contest on any political post in places like Katsina Kano etc. even if they are indigenes -because they are Christians. No one should have the will power to coerce a person into a religion he is not willing to identify with (BR32).

One group assumed the right to rule others; denying others the right to enjoy the privileges of the state together. Like the issue of Christians and Muslims, the latter see themselves as the owners of the state and the entire Northern Nigeria... (JR1).

Theme 11: Religious fanaticism, extremism, and fundamentalism would not allow the relationship between Christians and Muslims to be cordial.

Sample of responses:

The careless relationship results to the challenge of improper address where Muslims look at Christians as 'arna' (infidels) and the Christians considers Muslims as pagans (BR27).

One of the challenges of Christian/Muslim relationship in northern Nigeria is fanaticism and fundamentalism (FR33).

On our part as Muslims, we are categorized into the extremist and liberal Muslims; the extremists believe in all the dictates of Islam without exegesis of the text, for example the Boko Haram, ISIS etc. Such groups believe that you can compel everyone to accept Islam. But majority of Muslims believe in the portion of the Qur'an that says there shall be no compulsion in the acceptance of Islam. Therefore, one wonders where those people who say you must accept Islam get their teachings from – you discover that they are the ones causing the challenges we face. Some Imams use to

tell their followers not to believe a Christian no matter what, and I found out too that Christians are also told the same. So, you see, this means we don't trust each other (FR41).

Theme 12: Lack of exposure to the reality of inter-religious understanding has made some religious leaders to mislead religious adherents into engaging in contrary things from what religious books teach.

Sample of responses:

Lack of exposure; this affects our relationships in terms of dialogue and social interaction with one another. The present governor of the state did something awesome, he sponsored five radical Imams who are extremists in their interpretation of the Qur'an to Iran so they can learn more about the interpretation of the Qur'an. When they returned, they confessed that they have never known that they had been causing problem to the state. So, their mentality and approach has changed and has become a refined people – that is exposure. So, we need to have that degree of exposure and learning from ourselves, so that we can be able to really come up with the best. During our inter-faith training a Pastor asked the question that, why is it that when a Christian slaughters animal, the Muslims don't eat? An Islamic scholar refuted that and even quoted from the Qur'an that that is not true. So, you see that this is the wrong teaching by some Islamic preachers. So, both Christians and Muslims need to appreciate each other and come out with the best way of doing things (FR48).

As a Muslim, the meaning of Islam is peace. Where peace is said to be, killings and violence should not be found. But some followers due to the misleading of their religious leaders they go and cause violence which is not correct. If our leaders will take appropriate action on any problem, innocent lives will not be lost (JR8).

Lack of true interpretation of the Holy Bible and Qur'an. Religious leaders sometimes teach what they think is right not what the Holy books teaches (BR21).

Theme 13: Some religious adherents are both illiterates and ignorant of the religious knowledge and therefore are often mislead.

Sample of responses:

The second challenge is religious ignorance. Some Christians and Muslims are novices in their religion and because they do not understand or know basic teachings of their religions: they behave contrary to their religion's basic teachings. This is affecting the relationship (FR39).

Another thing is illiteracy – if we were all educated and employed you can't leave what you are doing to go and serve someone that don't even know your existence, once he wins election he disappears till after four years he will come with a peanut to deceive you for the sake of your vote (JR5).

One major challenge I noticed is the issue of ignorance; most people do not understand clearly what the teachings of their religion is all about. In Islam for example, the Qur'an duly informed us that Prophet Mohammed related very well with the Christians and the Jews, but many people do not know about this truth. So, the most important thing is that there is need for more enlightenment. Again, true

religious practice is no more as in the days of our forefathers; many people today just believe in the Prophet Mohammed, but they don't really know who he was. They don't know the history of how he associated peacefully with other people who were not Muslims (FR45).

What illiteracy brings about is violence not more. Illiteracy also makes a person easily accept whatever he is told and reacts foolishly in its instructions. There is Hausa proverb that says that illiteracy is darker than the night, so those with shallow religious understanding are usually the victims of deception this is why it is very important for one to fight illiteracy (JR9).

Theme 14: Some religious leaders are described as half-baked with the knowledge of the religion which they preach and teach. Therefore, they preach and teach their members only what they know and believe.

Sample of responses:

Again, I see it from the angle of ignorance on the part of the Pastors or Imams. When you listen to some Pastors and Imams preaching, you wonder whether they went through the right training or not. So, you find out they are ignorant of the true word of God (FR48).

Today, it is no surprise to suspect that an Imam is being contracted to teach certain teachings that when you listen to it, you will doubt their competency, and the same goes for the Christians. It is important to know that the knowledge of religion is different from practicing religion itself. If you have no knowledge of a religion, you will be misled. Today, most people lack knowledge of their religion instead they follow what their religious leaders tell them. These leaders teach what they understand sometimes based on their own interest (JR9).

Unit of evaluation 2: The extent and effects of dysfunctional relationship

Question 2: *How would you describe the extent and effects of dysfunctional relationship among Christians and Muslims in Northern Nigeria?*

Theme 1: Youths are abused for personal political interest as they are often used as tools for causing political and religious mayhem.

Sample of responses:

Today a politician who is a Muslim does not mind the consequences of drug loading a child of another Muslim to be a bodyguard during political campaign with lethal weapons. If you say no, he amputates your hands. Similar instances are also obtained at the other side, just because of politics. And coupled with the scourge of poverty, unemployment, diseases, all these things put together we are on a time bomb. If the leaders have knowledge but behave like this the uneducated and the less privilege will behave like animals (JR2).

The political incursion into religion gave politicians the chance to sponsor youths to cause political crisis which usually ends up being a religious crisis (FR40).

One of the effects is manipulation. When people are not knowledgeable about their religion, they can be easily be manipulated by other people to doing something that is

not accepted – people causing problem here and there in the name of protecting religion, how can you protect a religion that you know very little or nothing about? The misuse of the youths has brought lack of discipline in the society (FR45).

Theme 2: An individual or group that is self-centred practice injustice against others in the community.

Sample of responses:

A selfish man cannot accommodate justice, and where there is no justice everything goes wrong. Therefore, the challenges bring about injustice (BR21).

The effects of these challenges bring disrespect, lack of justice, equality and prejudice. These put together often results to crisis (JR3).

It brings about injustices and violent clashes in the society. Some people feel alienated and frustrated. Because of religious and political sentiment incompetent personalities who cannot even read have been elected into positions where they cannot perform to expectation (FR46).

Theme 3: Discrimination among Christians and Muslims is very common to the extent that even residential quarters are polarized.

Sample of responses:

The effect is that it is making genuine reconciliation far and farther. The crises we have had made our society polarized; the people now live separately and unfortunately; we have children that can be referred to as the conflict generation because for the past eighteen years they know nothing other than conflict and their immediate families. They attend a school where there is only one religion and culture so that they don't know anything about the other group. This is bad for the future of the country (BR19).

We see ourselves as enemies. Muslim does not trust me, and I don't trust him, whereas it was not like this before – we used to sit, eat and converse together but now, especially here in Kaduna, we are separated – northern part Muslim dominated, and southern part dominated by Christians. We no longer benefit from each other as before (JR4).

From the economical point view people determine which customer to associate with in the market – a Christian or a Muslim. These artificial barricades ought not to be. From the social point of view, we are not associating as it ought to be - we are living in a palpable suspicion of ourselves. Settlements are done based on which religion or which tribe one is coming from? So, you discover that something is wrong with our psychology (FR48).

Theme 4: Christians and Muslims live with fear and suspicion of each other so that trust is completely lost amongst them.

Sample of responses:

This has brought lack of trust between the two religious adherents so that there are crises that caused loss of lives and properties on both sides (BR22).

Suspicion crept into the relationship because we already know that they say one thing and do a different thing. Therefore, these issues are irresolvable, and trust is very far from us to talk about peaceful coexistence (BR28).

People living in fear, suspicion which in turn affects the community development and growth and peaceful coexistence with one another, even families and neighbourhoods, distrust has crept in. These have affected the economy, of the nation (BR29).

The challenges have brought suspicion, lack of trust and violence between Christians and Muslims (BR32).

Theme 5: The relationship between Christians and Muslims is likened to a Hausa proverb “Zaman Doya da Manja ake yi” (living of yam and red palm oil)¹³⁰.

Sample of responses:

The effects of these challenges are pretence, Christians and Muslims are just living but not in good terms, the state of living could be likened to Hausa proverb that says ‘Zaman Doya da Manja ake yi’ (BR25).

There is gap and pretence between the two religious adherents described as the saying in Hausa: “living of yam and red palm oil”. If people are living together but the other is maltreating the other, is not a peaceful coexistence (BR30).

Theme 6: The effects of the challenges among the religious groups keep triggering and resulting to violent crisis.

Sample of responses:

Because there is no good relationship, we both have religious, economic, and political setbacks. It brings about crisis that cause loss of lives and properties (JR112).

The effect is unquantifiable because on several times it leads to loss of many lives as a result of either political or religious crises. The recurrent crises at a point brought the whole of Nigeria to a standstill – most crises in Nigeria started from Jos north because most of the indices of the crises are at play in most local governments in the country. Besides, commercial lost is not quantifiable and destruction of properties which usually affects the victims emotionally and psychologically. It has also caused fear on investors who now fear to come and invest for fear of insecurity. Again, it has caused a lot of school dropouts and broken homes. Therefore, preventing these crises is far profitable than looking for a cure. In terms of settlement, today we have ‘no go areas’ for Christians amongst Muslims settlement and vice versa (BR18).

It brings about conflicts between the two religious adherents and lack of development to the society (FR35).

It has a dangerous effect on the people because when one side is more favoured than the other, the other may tend to start a protest: the protest which often results into

¹³⁰ The proverb was formulated in the context of a cooked Yam with palm oil (also called red oil) that does not penetrate deep inside the Yam, although the Yam is seen as being overwhelmed with the oil penetrating inside. When the proverb is used, it means the being together of Christians and Muslims is only perceived as cordial but inside is hatred for each other, thus describing a relationship that is pretentious.

violence, causing even death and destruction of properties and fear of one another in the community (FR42).

Unit of evaluation 3: The effort of leaders in addressing the challenges

Question 3: *What are the leaders' efforts in addressing the problem of dysfunctional relationship among Christians and Muslims in Northern Nigeria?*

Theme 1: Religious Leaders are proactive and ensure that the situation is doused in the event of crisis.

Sample of responses:

Leaders are trying all they could to ensure that we have a peaceful coexistence. They are the first point of call when there is misunderstanding. They settle differences amongst their citizens. Security agents too are trying because when things try to get out of hand, they are usually called upon to intervene – they ensure that justice is upheld regardless of tribe or religion. They try to see that reconciliation has taken place (JR14).

Leaders are trying their best. My house is by the football field. There was crisis the ensued as a result of the killing of some Muslims, as a leader both Christian and Muslim women were sheltered in my compound and I ensured that none of them was harmed. The Pastors at Rukuba did the same to the Muslims over there and many other scenarios. Although, there may be few who are not good but most religious leaders are trying (BR21).

There are so many cases that took place which if not for the intervention both religious and political leaders, there would have been crisis, but there was none: the case of a female Christian teacher who was killed at a secondary school here within Gombe based on false accusation – CAN, JNI and the Government intervened and sorted things out; the case of a Church and a Mosque opposite each other - the umbrella leadership of both Christians and Muslims and the government intervened and sponsored the relocation of the Church without any problem; and the case of false accusation of a Christian owned restaurant, that they sell chicken meat not slaughtered by a Muslim; the JNI, CAN and the government were alerted; investigation was conducted and was discovered that it was a mere rival accusation (FR42).

Theme 2: There are good and bad leaders in this regard, while the good are making positive efforts, the bad sabotage.

Sample of responses:

Whenever there is crisis the police, army and traditional rulers try to offer their contributions toward ensuring that peace is restored. Even religious leaders do give their own contribution. However, sometimes you find out that some Pastors or Imams contradict the efforts of restoring peace by speaking in support of their religious groups (JR16).

I will like to look at this in two separate sets; one is the set of leaders that are true to the truth of their religion and they teach their adherents the truth. The others are those who have compromised their religious truth for the sake of material wealth,

instead of teaching the truth they rather instigate heart infuriating statements. The latter set of religious leaders is the one causing havoc in the relationship between Christians and Muslims. These two sets of leaders are found in both religions (BR24).

Well we cannot conclude that the entire leaders are corrupt; there are some that are on the right path and others who are not on the right path, but the ones on the wrong path are more than those on the wright path. Sometimes the efforts of the good leaders are sabotaged by the negative contribution of the bad ones because of the limited number of the former group. The problem we face especially with the political leaders, they are the ones abusing our youths. They will gather youth and spoil them with drugs and alcoholic drinks thereby turning them into political thugs and after they have been used and dumped, they become problem to the society. The leaders are not doing anything to rehabilitate these youths (JR8).

Theme 3: Some religious leaders are described as cowards.

Sample of responses:

For our Christian leaders most of them are cowards, they cannot come out boldly and confront the truth. Recently a pastor encouraged his church members to register and vote out bad governance, he was arrested by SSS. The previous government led by a Christian was insulted but no one was arrested. Now most of our leaders are afraid of speaking the truth for fear of being arrested by a government led by a Muslim (BR28).

There is a problem when it comes to the issue of religious leaders. We have leaders of Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI), but they are not united. If these religious leaders will unite and have one voice in challenging issues, there will be no problem. And political leaders too should give religious leaders their due respect and responsibility as well as fulfilling their promises (JR9).

We are not united to fight our common enemy: the Muslims and the Christians preach peace, but we cannot achieve peace from different angle unless we come together (FR42).

Theme 4: Religious leaders have abused and compromised their work by putting much desire on materialism and sometimes allowing to be used by politicians as campaign agents.

Sample of responses:

Let me start with religious leaders; religious leaders today are the substitutes of prophets and representatives of God's Holy instructions. Therefore, they are expected to be honest, truthful, trustworthy, and proactive on what is taught, but today reverse is the case; you find religious leaders trying to be political leaders and materialistic - this is the problem. If religious leaders can hold on to their integrity, political leaders cannot compromise them – political leaders will have no option than to follow the truth. Unfortunately, religious leaders today are easily bought over by the politicians. However, they are trying in telling the truth of what their Holy books instructs them to teach but they need to lead by example (BR20).

Another challenge is caused by religious leaders. The situation we are in today is full of love for worldly treasures; in my understanding both religions have this problem. And they have embraced politics. To my understanding politics and religion are not the same. Every leader should fear God because in the last day there is going to be accountability and judgement (BR23)

Religion is for peace, guidance, rediscovering the self between you and God, it helps to have human attitude towards the other and so on. But quite unfortunate the pulpit had been dragged by ethnic chauvinist, political jingoist and economic opportunist. Before, religious leaders were very upright and godly. If you are a joker you can't come and joke with them, the pulpit was not for sale. No thief can come and give a Pastor or Imam a car by buying the pulpit and none will come and build a Church or Mosque because it is not acceptable. Sometimes we elect substandard people who are not educated to be deciding our fate. So, these are the challenges and the people who are supposed to correct them are privy to the problems (JR2).

Unit of evaluation 4: The critique of leaders' contribution

Question 4: *What is your critique of the leaders' strategic approach in addressing the challenges of Christian/Muslim relationship in Northern Nigeria?*

Theme 1: The strategic approaches such as teaching and preaching for addressing the challenges are applauded for others but are hypocritical to some.

Sample of responses:

Well, the leaders are trying but I expect them to do more than what they do. Because what they do does not yield positive outcome. Had it been they use to put into practice what they tell their members, I would have applauded them, but they say one thing and does another. If they want the youths to be good mannered, they should lead by example (BR29).

To be honest, our leaders don't stand by what they say; for example, our political leaders don't fulfil what they promise – they only use the youths and dump them. So, our leaders ought to be sincere to their promises (JR12).

In my opinion, some religious leaders are just saying things verbally, but they don't mean it. But if they would show exemplary peaceful coexistence, the followers will learn better (JR16).

To me, I don't subscribe to the steps they use to employ, it is mostly hypocritical, and God is not with them in such efforts (FR42).

Whatever is conspired you discover that it is either from the Mosque or Church. So, whatever a Pastor tells his congregation that is what they will accept; the same what the Imam tells his followers that is what they will accept and act on. So, when a leader condemns the other group his followers will do the same (JR4).

Theme 2: The strategic approach of holding meetings and reporting crisis to security agents are not enough and should not just be relied upon.

Sample of responses:

There used to be security meeting where the police, civil defence, SSS, community leaders and both Muslim and Christian leaders are summoned to address any problem for the sake of peace, but if the result of the meeting is not practice and taught to the members the meeting has no value (FR21).

Mere meeting is not enough. To my mind, there should be true teachings in Churches and Mosques about peaceful coexistence between Muslims and Christians (FR43).

Theme 3: The strategic approaches of some leaders are selfish and without the fear of God and the interest of the unity of the religious groups.

Sample of responses:

I think that if leaders are making any effort as it should be, we wouldn't be in the problem we are in today. The problem is that any leader aspiring for leadership post even religious leaders does so for his own interest not the interest of citizens. Even though he may proclaim that he is going there for the interest of the masses but once he is there he turns back to the people. These leaders cause more havoc to our peaceful coexistence, they cause us to fight each other. We need to tell ourselves the truth and stand by it only then we can be victorious. We are not truthful, and we are impatient with each other (JR15).

I think people are becoming accidental Imams and Pastors they are not concerned about God but the material and pleasurable aspect of it. Their minds are preoccupied with thoughts like; I will be respected, I will have these or that, I will have the command of the people and so on. All these are earthly things I wonder how the Mosque can change the psyche of whoever will want to become an Imam or a preacher, a true preacher and a sheikh and who will accept to submit himself to God almighty without naira and kobo. I don't know, because politics is becoming too dominant. You find a Christian leader even happy with what is happening in Palestine despite that there are hundreds of thousands of Arabs Christians whose rights were trampled by the Jews. I don't know whether Christianity is becoming Judaism now. Can it become? Then why has the Christians decided to be supportive to the Jews against their fellow Christians in Palestine? Religious leaders are becoming too political (JR2).

Political leaders have become a thorn in our flesh in this country because they are using religion to cause violence in the society in order to achieve their aim. They seek to control religious affairs instead of allowing religious leaders to handle it. However, there are some of them that are trying to see that peace reign in the country. Traditional leaders are also trying but there are some of them that are sabotaging efforts. Security forces are performing below expectation: as someone who studied Criminology and Security studies when I look at our security system, I weep. Take the Police for instance, they are not supposed to take side when judging but they do, and when you take side you can't deliver justice (JR11).

Unit of evaluation 5: The understanding of healing and reconciliation

Question 5: What is your understanding of healing and reconciliation in relation to Christian/Muslim dysfunctional relationship in Northern Nigeria?

Theme 1: There must be understanding on both sides and acceptance to forgive and reconcile towards restoring the broken relationship.

Sample of responses:

I will see healing as the process of restoring either a physical state, emotional state or spiritual state, of someone who has gone out of the normal state. While reconciliation is a process of restoring a broken relationship a normal relationship that have been going well and has been obstructed by certain factors, by reconciling you are taking the healing steps to restore that relationship (JR1).

When you talk about healing and reconciliation, it takes me back to the root of what causes it, and the root could be a dysfunctional society. It tells us that society has gone wrong, something has gone wrong and for the society to be a better place healing and reconciliation must be pivotal to it. Like Gombe and Nigeria we have gone through a wrong rout of relationship for quite some years now, lots of crisis have taken place ranging from religious crisis, political crisis, Boko Haram crisis to mention but a few. I have been privileged to serve as a member of a reconciliation security and healing committee by the nineteen northern governors' forum and our focus was on healing and reconciliation; because everybody felt something has gone wrong. For instance, how many Christians were killed? How many Churches were burnt? The trauma is still in the people. So, if you don't heal it and bring reconciliation the society will remain fragmented. Looking at the Boko Haram when it started people thought it was an issue of Muslims killing Christians but at the end of the day it was consuming everybody. I am part of the injured because my own brother was killed too; any time I go to the village and see his grave I cry – I need healing. The reconciliation can come in the sense that the government can organize forum where the parties can come together and surrender their weapons, take a new life and do better things. That will give us succour that at least something is really taking place. Reconciliation is not restitution; we are not asking them to bring back the lives of the lost ones we are asking them to organize a way in which we can feel that we are considered and cared for (FR48).

Healing is to cure certain disease in a man while reconciliation is to try to bring two heads together. Before we will have that healing in Nigeria the leaders must come out and tell the nation the truth of what they supposed to do, that is, where the healing will come because everybody will get to know the wrong thing he is doing and will be ready to make a change. If everyone will accept his wrong reconciliation will flow easily, so the two parties involved must have to walk together. The leaders must have to come together and tell us the truth. As a Christian I should know my fault and a Muslim should know his fault then we come together and ask for forgiveness - there will be reconciliation (JR6).

In Islam these two terms are very importantly utilized because reconciliation brings about healing of any problem that we are faced with. Healing in Islam is to point out someone's fault for him to correct his mistake. Reconciliation is not done one sided – the two affected parts must be involved, and matters discussed thoroughly. There must be understanding on both parts and then acceptance to forgive and reconcile and resume doing things together (BR25).

Healing and reconciliation, you see, when someone offend you, acknowledges and ask for your forgiveness and you forgive the person and forget and embrace the person, there will be healing and reconciliation (JR11).

In Islam these two terms are very importantly utilized because reconciliation brings about healing of any problem that we are faced with. Healing in Islam is to point out someone's fault for him to correct his mistake. Reconciliation is not done one sided – the two affected parts must be involved, and matters discussed thoroughly. There must be understanding on both parts and then acceptance to forgive and reconcile and resume doing things together (BR25).

What will heal the situation is teaching, true teaching that will effectively bring peace among us (FR43).

When you hear healing, some may take it on the medical aspect but there is the spiritual aspect of healing where you see ailment on an individual or in the society and you try to heal it. So those challenges outlined above can be taken as the ailments in ourselves and society. So, healing can help in managing these social ills especially by reconciliation because whenever there are crises, clashes and or misunderstandings the last option to solve it is reconciliation which is embedded in dialogue. Dialogue will help us understand one another and identify our areas of differences. This will help a long way to and during reconciliation. It will also make us to respect each and understand each other and help prevent hiccups in our society (FR40).

Theme 2: Healing and reconciliation is understood in the context of 2Chronicles 7:14 revealing humility, repentance and forgiveness that produces a healed society.

Sample of responses:

Something just came to my mind as you ask that question; God once spoke to the Israelites about something which affects us today – He told the Israelites that, “if you who are called by my name will humble yourselves, turn to me, repent, and leave your wicked acts...” (Which is found in our generation today) God promise to hear and heal our land and everything will go well. But we must go to God in humility and repentance so that we can enjoy peace in our society (JR3).

The Bible says that “if my people who are called by my name will humble themselves, seek my face... then I will heal their land”, it is therefore God who is going to heal the land not man. I have great hope that healing and reconciliation is possible because with God all things are possible (BR29).

Theme 3: Healing and reconciliation are understood as to let go and forget what has happened between two parties.

Sample of responses:

Healing is to soften the mind of a person, make him relax; bring down his temper so that he can see that you are sharing in his problem. Whatever you have to say to the person, you must wait until he is calm then you can talk to him. Reconciliation is forgetting what has happened and bringing two people together (JR13).

Healing is like an injured person who secured drugs that healed him; comparing it to this context, the crisis that are taking place are the injury. Therefore, healing is when we settle differences and agree to live together – our peaceful coexistence is our being healed of the ailment. Now reconciliation, healing cannot be completed if we do not reconcile. And reconciliation is to accept to tolerate each other. We must let go of some things that will cause problem amongst us (JR4).

Theme 4: Healing and reconciliation are identified as remedy for misunderstanding between two parties.

Sample of responses:

If I understand what you mean, reconciliation is when there is a misunderstanding between two parties or more for example Christians and Muslims it should not be avoided without being settled; even in Islam, between a Muslim and Muslim it is not

permitted that the misunderstanding people should remain without settling for more than three days (BR19).

My understanding of healing and reconciliation is that if one have felt cheated, and the leaders are not trying to address the issue, and yet they want to reconcile with the person that has been cheated, it will always not work because the person involve will always feel cheated and then will plan a revenge. So healing is very important in the process of creating a peaceful co-existence and understanding (FR35).

Healing for example, if someone is in a problem of sickness or need; when someone else comes close and give positive advice that would help, I think the person will be healed. While Reconciliation especially on the part of religion, whenever there is misunderstanding, the two parties should come together and reconcile (FR38).

Theme 5: Healing and reconciliation are perceived as not possible terms for the situation in Nigeria because government seems to be in support of the perpetration of violence against the other religious group.

Sample of responses:

I don't foresee healing and reconciliation as possible term for our situation. Any effort will only be a camouflage unless the real conflict has taken place (BR27).

You can't expect healing in a situation where the government seems to be supportive of the evils perpetrated on Christians - the matter has not been dealt with. Talking about reconciliation, to my mind, going by the meaning of reconciliation I don't see the possibility. Because when you reconcile brothers who have been together and later goes to the same problem. In our case with the Muslims, I don't see any basis for reconciliation in view (BR28).

Unit of evaluation 6: The relevance of healing and reconciliation

Question 6: *How relevant is healing and reconciliation to Christian/Muslim dysfunctional relationship in Northern Nigeria?*

Theme 1: Healing and reconciliation are relevant for the crisis and dysfunctional state of Christian/Muslim relationship, and for their survival and co-existence in the region together.

Sample of responses:

Healing and reconciliation are very relevant in our context of persistent crisis (BR19).

Healing and reconciliation are very relevant for both Christians and Muslims because it is capable of solution providing in relation to the problem between us. When there is problem a solution should be provided immediately by the religious leaders so that there will be peace (BR21).

Healing and reconciliation are vital especially in a fragmented society like ours (FR48).

Healing and reconciliation are very important for the peaceful coexistence between the two religions (FR40).

Yes, healing and reconciliation are very vital in human coexistence. If you by the help of God can find things that will help us, it will be great as we are lacking in writings on areas such as this healing and reconciliation in our context. So, this project will help reveal to those who do not know what is happening to discover and see the need to embrace peace (BR18).

Truly, I will say yes healing and reconciliation are relevant amongst us because, no matter the challenges no one will chase out the other from Northern Nigeria. We are together; God has made it that both Christians and Muslims and even pagans will live together. If we understand this, that it is God's will to live together in this country and that no one will send the other away: it is not possible to eliminate Muslims for the sake of Christians and it is not possible to eliminate Christians for the sake of Muslims, if we understand this, then healing and reconciliation becomes our best option for addressing our problems (FR46).

Theme 2: Healing and reconciliation are relevant because the two religions teach and encourage the practice.

Sample of responses:

"Healing and reconciliation are very relevant because it is believed and taught in Islam" (JR10).

Yes, it is relevant because these two religions came with books that God has given to every religious adherent with teaching on reconciliation. So, it is mandatory they follow strictly the teachings of these books so that there wouldn't be any problem (BR23).

Both healing and reconciliation are accepted in Islamic doctrine (FR43).

Theme 3: Healing and reconciliation are not relevant or else there should be conditions attached, otherwise attempts will be hypocritical.

Sample of responses:

If we avoid selfishness and put God first, healing and reconciliation are very important, and we will be healed from all these problems (JR14).

I think it depends on the religious scholars – the Pastors and Imams, if they can avoid eye-service the terms can be applicable (JR2).

If these religions are truly from God and the adherents believe in the terms, they can be relevant (JR11).

Like I said above is not feasible or else we will be deceiving ourselves (BR27).

It would have been possible, but the problem is different teachings between the two religious groups, so is not relevant. For example, Muslim agrees to marry Christian ladies, but they do not accept Christians to marry their own ladies. And many other examples like that (FR37).

Unit of evaluation 7: Application of healing and reconciliation

Question 7: *How can healing and reconciliation be applied in a state of dysfunctional relationship among Christians and Muslims in Northern Nigeria?*

Theme 1: Healing and reconciliation can be achieved through good leadership from religious leaders and good governance from office holders' political and civil servant of ensuring justice in the discharge of responsibilities.

Sample of responses:

It is important that religious leaders fear God as they preach and teach because there is going to be a day of accountability before God (FR40).

To the political leaders, they should concentrate on their social responsibilities and fulfil their political and campaign promises (FR43).

Political leaders should take caution during their political campaign, because some of the speeches they utter tend to portray religious sentiment (FR47).

Healing from the pulpit for now may not be as effective as needed and required until and unless we have the important stakeholders of government, government here does not mean the governor must come but from the point of view of providing good governance, education, portable drinking water, security, employment, having to improve a lot of lives. This is one of the important ways that government comes in and the word of God comes in also when they are put together, we will have a formidable healing. But you can continue to say, God says... while your family is full of conflicts. So healing is needed, and it is very powerful but until we have the entire component put together (JR2).

Theme 2: Healing and reconciliation through the denial of homogeneous composition and striving towards the promotion of heterogeneous society with respect to religious diversity.

Sample of responses:

We should respect each other's religion and see the adherents as religious people not pagans. Religious leaders should be truthful to their followers and practically live a truthful life for the followers to see. And if a leader is at fault a higher authority should be penalize such a leader (JR15).

Although we are in a world of individualism, you cannot live all alone by yourself. There are others and plurality are very important and even at the time we were not as sophisticated and educated as it is today, we accepted plurality why not today? We don't want a heterogeneous society but only homogeneous society where it is only of me my tribe, my colour, sometimes even my house to the exclusion of others. In various places of the Qur'an it did acknowledges plurality. If this is the teachings that is why the coexistence was very romantic and peaceful and all were left to practice their own religions (JR2).

Theme 3: Healing and reconciliation through building bridges between Christians and Muslims in Northern Nigeria for cordial inter-religious relationship.

Sample of responses:

The government, political leaders, religious leaders, youth group leaders, women association would have to engage in the awareness for inter-religious bridge building (BR22).

Another thing is to keep extend a hand of fellowship to see how we can promote that peaceful coexistence at the leadership level. We can build bridges for example Christians can go into Muslim community and execute a developmental project, and vice versa (BR28).

Theme 4: Healing and reconciliation through inter-religious learning in public and private schools for the two religious groups.

Sample of responses:

Healing and reconciliation in schools will require curriculum constantly review to meet with the changing time, and inter-religious challenges so that our children will grow with an inter-religious understanding that will help in peaceful coexistence in their generations. I would advise that when reviewing the curriculum, relevant bodies that would be responsible for implementing it should be contacted so that they can add to the previous one not to discard everything. Teachers should teach those values sincerely (BR30).

I would suggest that we go back to how things were in those days where both CRS and IRS were taught to both Christian and Muslim pupils at the same time. It helps the children to grow with basic knowledge of what the two religions are all about. I would also suggest that both Christians and Muslims should interact with each other very well – we should avoid segregation (JR10).

The two religious adherents should study and know the teachings of their religions and the religion of each other so that they will not sin against each other. They should adhere to their religious teachings and prayerfully rely on God so that they can be able to reorder their footsteps correctly (FR44).

Theme 5: Healing and reconciliation through the activities of inter-faith initiatives and dialogues among Christians and Muslims.

Sample of responses:

Inter-faith Religious Groups should be strengthened as institutions for healing and reconciliation and will improve our peaceful coexistence (JR7).

Healing and reconciliation can be applied in this context by coming together and having dialogue and understanding each other. And we must preach the word of God truthfully without infiltrating the pulpit in the Church or in the Mosque. Both Christians and Muslim adherents should visit and interact with each other via occasions such as wedding, naming ceremony etc. (JR11).

Healing and reconciliation can practice in a constant inter-religious dialogue among the Christians and Muslims, a powerful tool I believe it will solve a lot of our problems and challenges. Another thing I would suggest is for us to embrace the concept of “live and let’s live”. Life to every individual is sacrosanct; as you love your life that is how the other person loves his life. So, one should not exalt his own life over the others’, and no one should destroy any one’s life (FR40).

My advice is that inter-religious dialogue should be taken seriously and handled correctly; whatever is discussed the leaders should duly inform their respective adherents and encourage them to abide by the resolutions met (BR26).

Theme 6: Healing and reconciliation through religious adherents' 'self-medication', since everyone knows what is good for himself or herself.

Sample of responses:

If the community can be united – which means, there are things that both the religious adherents need to embrace and some to abhor. That is, Muslims and Christians should stop calling each other with provocative names such as 'arna' – pagans (FR39).

Let start applying healing and reconciliation in our religious groups to address our internal sects' crisis. Religious adherents should always examine the messages they receive from leaders. For example, Christians should obey what their Pastors teaches them only when they confirm the truth of it from the Bible. The same thing with the Muslims, they should confirm what their Imams teaches them from the Qur'an. If there is a difference, it shows that you should not follow your Pastor or Imam because they can make mistakes (BR20).

There is only one way to attaining to peaceful coexistence between the two religions; both religions have to take seriously the teachings of their respective holy books. Christians should hold on to the content of the teachings of the Bible and so the Muslims to the teachings of the Qur'an. Only then we can attain to peaceful coexistence (BR31).

Theme 7: Healing and reconciliation through obedience to the laws of the land, and through regulatory body.

Sample of responses:

Healing and reconciliation can be applied by simply considering every human being with the right of existence and freedom of religious belief and practice just as the law of the land have provided. And to separate politics from religion as political parties are represented in all religions (JR1).

There should be a check and balance process by religious organizations – who should say what? Because allowing religious leaders to preach and teach what they think is what should be preached or taught results to several challenges. When a leader preaches or teach what is not true of a religious faith, the leaders of that religious organization should refute it publicly (FR40).

Theme 8: Healing and reconciliation through joint efforts from intentional government policy, religious policy, non-governmental organizations, and civil society organizations.

Sample of responses:

This is not the work of an individual; there should be an intentional government policy, religious policy towards that; non-governmental organizations, civil society organizations have to come on board and create a policy that would really bring healing and reconciliation. If the government is left to champion it alone it will look political and of course, politics has brought more fractions in the society today; so, the government must not do it alone. And if religious angle is left to do it alone it will still look religious and it will bring a lot of questions and suspicion that they may not

be able to answer. But where all these bodies can come on board and bring out policies holistically certainly it will be very fast in achieving the desired goal (FR48).

A Hausa proverb says: “one piece of broom cannot sweep except in bunch” therefore, we need unity – we should accept each other because it is God who made us both Christians and Muslims to live together. As a child I know of both Christians and Muslims attending to each other’s occasions like weddings and naming ceremonies, so to ensure peaceful coexistence we need to restore that abandoned tradition (FR36).

Unit of evaluation 8: Functional relationship among Christians and Muslims

Question 8: *What would you further suggest as possible ways of realizing a functional relationship among Christians and Muslims in Northern Nigeria?*

Theme 1: Avoid provocation and spread of rumour – they are flammable to religious violence.

Sample of responses:

I am advising the adherents of these two religions to desist from poking into the religious affairs that they know nothing about because this is the way devil use to cause confusion amongst the people (JR10).

We should be able to investigate any information that comes our ways before passing a verdict so that even if it is your own son at fault he should be punished accordingly, but if you will support your own and I support my own without considering whether the person is at fault or not, that is injustice and it brings problem in our relationship (BR30).

Theme 2: Engage in inter-religious relationship and interaction

Sample of responses:

My advice on the coexistence between these two religions is that Christians should embrace Muslims and Muslims should embrace Christians. Anything that affects Christians Muslims should partake and vice versa, this is going to bring peaceful coexistence between Christians and Muslims (JR14).

Interaction, as much as there is interaction – when we share in each other’s happiness or sadness we will enjoy our stay together. Everyone should develop positive character towards one another will promote peace in our relationship (BR30).

Functional relationship can be achieved when we are united togetherness. We should relate well with each other, like my Christian neighbours and acquaintances we are relating very well with each other. We should imbibe the culture of visiting one another whether there is religious event or not – both our children and wives should be able to visit each other (FR47).

Theme 3: Christian and Muslim leaders should emulate Jesus Christ and Prophet Mohammed respectively.

Sample of responses:

As a follower of Jesus Christ, if I will live by His teachings, live my life like His, everything will be easy. And as a Muslim, live by the true teachings of Prophet Mohammed. Let's understand that we are fellows and live together, we should protect each other, if anyone should introduce any teaching that will bring problem amidst us, and we should report the person. We should avoid trouble with each other by refuting teachings that denies us peace. If we do these, we will live in peace with each other (BR21).

There are many ways which if we Muslims and you Christians will take will bring lasting peace. For example, when a political aspirant who takes a Christian to be his deputy should keep to the agreement and his promises after election. But most at times a Muslim who succeeds as a leader deprives his Christian deputy under him in many ways – this is not good, and Islam does not teach such attitude. Or as a Muslim leader I should not help Muslims in building Mosque and not help Christians in building their Church. So, if our leaders will embrace equity there will be an enjoying peace. There was a time a case was brought before Prophet Mohammed between a Jew and a Muslim. After listening to the case, the Prophet discovered that it was the Muslim's fault, so he ordered the defaulter to return what belongs to the Jew. If our leaders would behave like that there will be peace and togetherness between Christians and Muslims. These are appropriate ways of healing and reconciliation (BR24).

Theme 4: There is need for inter-religious understanding and learning among the religious groups to enhance meaningful inter-religious relationship and tolerance.

Sample of responses:

I know other people organize comparative religious studies even in schools using the Bible and Qur'an, but that is not what I think will bring healing and reconciliation. I am suggesting for practical inter-religious living, dialogue and teaching on how we can use our religious knowledges to live peacefully in the community. Exchange of gifts during Christmas and Sallah celebrations are good but they may be practiced in hypocrisy, but beyond that we should engage in educating and sharing religious knowledge between Christians and Muslims which will go a long way in providing peaceful coexistence (BR25).

We need to create quarterly or biannual convention where Christians and Muslims come together and receive teachings from different speakers from the religious groups geared towards inter-religious peaceful coexistence. If this is taken into consideration, there will be a continuous reminder in the minds of the people on the need to live peacefully with each other (JR6).

Theme 5: To build and encourage inter-religious respect and peaceful co-existence among members of the religious adherents, Pastors and Imams must teach members the need.

Sample of responses:

What religious leaders should do to improve peaceful coexistence is to teach their followers to value of human life because killing has become common. And there

should be constant security meeting which resolutions should be communicated to the public so that everyone should know what to do for peace to reign (FR44).

People should be taught to understand that this religious diversity is the will of God. Had God proposed that Islam or Christianity was to be the only religion no one can change it. And all of us would have been in only that one proposed religion. But he allows the two and even many more to exist, then everyone should choose his own religion because God is right in everything he has done (JR8).

Appendix 19: Turnitin digital receipt

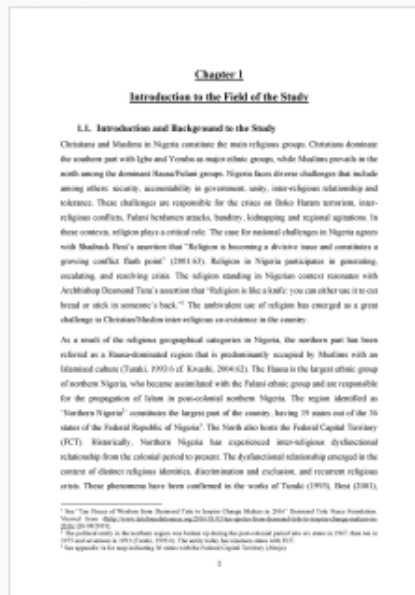


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Appendix 20: Sample of exported report from ATLAS.ti software

Project: Tuduks Data Coded

Report created by 16979869 on 2018/08/28

Code Report

(11) codes

Local filters:

Show codes in group Main - Q1_Inter-religious Ignorance

○ Q1_R10_Lack of inter-religious knowledge_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:26 Another major problem we have is lack of knowledge. Christianity origi.....
(10981:11498) - D 1: CHAPTER - CODES AND THEMES_NEW**

Another major problem we have is lack of knowledge. Christianity originates from Jesus Christ and Islam originates from Mohammed; both were sent by God and their messages are similar in many ways – the difference is very minor. So, if as a Muslim I understand what your religion demands of you and you as a Christian understands what my religion demands of me, we would not try to trespass each other's religious teachings. However, where we lack knowledge of the truth of our religions there is bound to be problems.

○ Q1_R10_Parental teaching inability_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:25 First problem arises from parents; because if I have a child as a Musli.....
(10546:10980) - D 1: CHAPTER - CODES AND THEMES_NEW**

First problem arises from parents; because if I have a child as a Muslim, before that child begins school he should know what Islamic religion which is his parent's religion is. So that when his grown he knows which religion to practice and he only need to add to his religious knowledge. The same thing is applicable to the Christians. Therefore, the problem is that parents don't teach their children what their religion is all about.

○ Q1_R12_Intolerance_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:31 A major challenge on the relationship between Christians and Muslims i.....
(12782:13011) - D 1: CHAPTER - CODES AND THEMES_NEW**

A major challenge on the relationship between Christians and Muslims is lack of tolerance. Pastors and Imams preach love, but we don't practice it; we need to know our religions so that we can tolerate each other and live in peace.

○ Q1_R14_Inter-religious ignorance_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:34 My understanding of the challenges in this regard is not more than lac.....
(14317:14609) - D 1: CHAPTER - CODES AND THEMES_NEW**

My understanding of the challenges in this regard is not more than lack of understanding of religion as it should be. We should know our religion and its relationship with other religions once we have this understanding, we would not face challenges in our daily interactions with one another.

○ Q1_R15_Religious hatred_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:35 One of the challenges we face is lack of respect for one another and e.....
(14616:14706) - D 1: CHAPTER - CODES AND THEMES_NEW**

One of the challenges we face is lack of respect for one another and each other's religion.

○ Q1_R37_Religious hatred_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:73 In my understanding, the challenges between Christians and Muslims in.....
(30413:30858) - D 1: CHAPTER - CODES AND THEMES_NEW**

In my understanding, the challenges between Christians and Muslims in northern Nigeria are lack of unity, lack of love and lack of caring for one another. For example, last year during Sallah celebration, a senior officer approved of a provision of rice and other items to be shared among both Christian and Muslim staff members, but when Christmas came, he declined to approve same gesture because he is not Christian, this is a big challenge.

○ Q1_R38_Religious hatred_What

1 Groups:

Main - Q1_Inter-religious Ignorance

0 Quotations

○ Q1_R41_Intolerance_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:84 The firstly challenge I would point out according to my understanding,.....
(33675:34319) - D 1: CHAPTER - CODES AND THEMES_NEW**

The firstly challenge I would point out according to my understanding, is intolerance – both Christians and Muslims do not tolerate the teachings of their counterpart religions. Most of the religious crises in Nigeria occur where certain religious adherents are denied the right to practice their religions in a particular place. For example, in Kaduna state sharia law was enacted but the Christians are kicking against it; for them to kick against this significant aspect of Islamic dictate means that they don't tolerate Islam. It has nothing to do with the Christians, yet they kick against it– there is no tolerance for each other's religion.

○ Q1_R46_Intolerance_What

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:95 I think the major challenge is lack of accommodation: we should be abl.....
(40583:40815) - D 1: CHAPTER - CODES AND THEMES_NEW**

I think the major challenge is lack of accommodation: we should be able to understand and accommodate each other's religious differences, ethnic, regional and tribal differences. There is also the challenge of political exploitation.

○ **Q1_R47_Inter-religious ignorance_What**

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:96 The challenge facing these two major religions in this country most ti.....
(40822:41177) - D 1: CHAPTER - CODES AND THEMES_NEW**

The challenge facing these two major religions in this country most times arises from the religious adherents, often times as a result of lack of understanding each other's religion. Therefore, the two religious adherents should learn each other's religion for the sake of tolerance. By this they can easily settle any problem that might arise among them.

○ **Q1_R48_Lack of religious dialogue_What**

1 Groups:

Main - Q1_Inter-religious Ignorance

1 Quotations:

**1:97 One major challenge I have come to discover is the fear to engage with.....
(41184:41594) - D 1: CHAPTER - CODES AND THEMES_NEW**

One major challenge I have come to discover is the fear to engage with people of other faith. I always see Christians preserving and conserving the gospel of our Lord Jesus Christ to themselves and to the Church alone: I see this as a deviation from Jesus' principle of, freely you receive freely you give. Restricting the gospel to the Church alone is affecting our relationship with people of other religion.